



THE ZAHRA TRUST U.K.
29 Ossington Street
London W.2

Reflection of the Awakened

(MIRAT 'L-ARIFIN)

Attributed to
SADRUDDIN AL-QUNAWI

Introduction, Translation and Notes

Sayyid Hasan Askari

A Zahra Trust Publication

First published in 1983

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ISBN 0 946080 01 1

Design and production in association with
Book Production Consultants,
47 Norfolk Street, Cambridge CB1 2LE

Printed in Great Britain by
The Burlington Press (Cambridge) Ltd., Foxton, Cambridge CB2 6SW

TRANSLITERATION

Arabic Letter	Transliteration	Short Vowels
ا	'	ā
ب	b	u
ت	t	i
ث	th	
ج	j	Long Vowels
ح	h	ā
خ	kh	ū
د	d	ī
ذ	dh	
ر	r	Diphthongs
ز	z	aw
س	s	ay
ش	sh	iy
ص	ṣ	uww
ض	ḍ	
ط	ṭ	
ظ	ẓ	
ع	gh	
ف	f	
ق	q	
ك	k	
ل	l	
م	m	
ن	n	
ه	h	
و	w	
ي	y	
آ	t	

Acknowledgements

First of all I would like to recall a total stranger who after having heard me speak during the Ali Day Celebrations in Birmingham in 1979 almost forced me to visit his house which I did, and there after giving me food put into my hands a collection of papers which included the text of Mirat'l-Arifin. His name was Shahjahan. May God guide him unto His Way.

I should also place on record my gratitude to Abu Yusuf Muhammad Afzaluddin Nizami of Hyderabad from whom I learnt a great deal about certain aspects of the present text.

Finally, I offer my thanks to Shaykh Fazlullah Haeri whose personality has a spiritual presence and whose word has effect both on the thought and the practice of all those who come into contact with him. May God bless him and his work.

I thank Zahra Trust for having agreed to publish Reflection of the Awakened.

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Introduction

According to Brockelmann (S.I. 807), *Mirat'l-Arifin* is one of the works of Sadruddin al-Qunawi (d. 1274). In the Introduction to Sadruddin's *'Ijaz'l-Bayan fi Tawil Umm'l-Qur'an* (Dayarut'l-M'arif, Hyderabad 1949), *'Mirat-Arifin fi Multamis Zain'l-Abidin*, is enlisted under the works of Al-Qunawi following obviously Brockelmann. But neither *Mu'ajam'l-Mu'allifin* (Vol. 9, p. 43) nor Zirkali's *Min'l-A'lam* (Vol. 6, p. 253) mentions *Mirat'l-Arifin* as Al-Qunawi's work. *Miftah's-S'ada* (Vol. 2, pp. 451, 452) also does not include it under Al-Qunawi's works. *Kashf's-Zunun* (Vol. 2, p. 460) mentions *Mirat'l-Arifin* with a longer title (*Mira'l-Arifin wa Mazhar'l-Kamilin fi multamis Zain'l-Abidin*) without giving its author. We cannot therefore take Brockelmann's word as final. It seems that Brockelmann enlisted it under Qunawi's works without fully examining all the relevant evidence.

The problem of the authorship of *Mirat'l-Arifin* becomes highly complicated as it is also attributed to Imam Husayn, and it is this claim which we shall try to examine here in detail.

As far as the manuscripts are concerned, we have seen six manuscripts whose details are as follows:

- (1) Early Eleventh Century complete text (State Archives, Hyderabad: Tas 723 Arabic, 1012/1603);
- (2) Early Twelfth Century complete text (Salar Jung Oriental Manuscripts Library, Hyderabad: Tas 42 Arabic, 1131/1718);
- (3) Middle Twelfth Century incomplete text (Salar Jung, Hyderabad: Tas 59/3 Arabic);
- (4) Late Twelfth Century complete text (Salar Jung, Hyderabad: Tas 232 Majmu'a 7, 1187/1773);
- (5) Early Thirteenth Century copy of a Late Twelfth Century Persian Summary and Commentary (Salar Jung, Hyderabad: Tas 168 Persian, 1171/1757); and
- (6) Early Fourteenth Century Urdu Translation (Salar Jung,

Hyderabad: Tas 159 Urdu, 1305/1887).

Manuscript (1) is catalogued without any note on its authorship. So are Manuscripts (3) and (4). As far as Manuscript (2) is concerned, the correction is made in favour of Sadraddin Qunawi obviously following Brockelmann. The twelfth century Persian commentator (Manuscript 5) whose name is not given on the text makes it plain that it was the work of Imam Husayn. Towards the last part of his commentary he says:

“On the request of certain Elders who are People of Certitude (*بزرگانی صاحب یقین*) I did the interpretation of the Arabic treatise of Mirat'l-Arifin. However, the ‘speech’ of the Imam

(*کلام آل امام کوشین و سرمد تاج ثقلین مرلانا و مولی المشرقین حضرت ابی عبد اللہ الحسین مرتضیٰ الزین العابدین*) is brighter than the sun. How could one dare to interpret it?” Similarly, the author of the early fourteenth century Urdu translation who gives the title of Mishkat'l-Mawwahidin for his text mentions Imam Husayn as the author of the treatise. He says:

“This treatise, Mirat'l-Arifin, which was written at the request of Imam Zain'l-Abidin, is brought to a close. Its author is the Imam Hammām Amir'l-Muminin Husayn Shahid, son of Asad'allah Hazrat ‘Ali.” The author of this manuscript (Manuscript 6) reports an extraordinary dialogue between ‘Ali ibn Abi Talib and Kumayl ibn Ziyād without giving its source. We reproduce it here in English for the benefit of those who do not have access to the manuscript:

“Kumayl ibn Ziyad, son of Ziyad Najafi, was one of the special companions of Ali ibn Abi Talib (Peace be upon him). Once it so happened that Kumayl asked: “Master, what is Reality (haqiqah)?” Ali ibn Abi Talib looked at him and said, “What business dost Thou have with Reality?” But Kumayl persisted and said, “Do I not have your confidence?” Ali said, “Yes, thou dost have all my confidence but only that which will overflow from me will fall upon thee, and thou wilt know it in its proper state.” But Kumayl further persisted and said: “Would people like you disappoint a seeker?” Then Ali said, “Reality is the unveiling of the lights of Majesty without pointing to them.” Kumayl said, “Please make it clear.” Ali said, “It is forgetting of the uncertain

in the light of what is certain." Kumayl said, "Please make it more clear." Then Ali said, "Mysteries are unveiled on account of their overwhelming nature." Kumayl continued, "Please make it more clear." Ali said, "Unity is absorbed in Unicity." Kumayl said, "Make it more clear." Ali said, "A Light shines from the Dawn of Creation, and it glows through all manifestations of Unity." Kumayl said, "Please make it more clear." Then Ali said: "Put out the lamp, for already there is daylight."

This at least is clear: that from the twelfth century onwards both in Persian and Urdu circles *Mirat'l-Arifin* was seriously considered as a work of Imam Husayn. This also is clear that Brockelmann included *Mirat'l-Arifin* among the work of Sadruddin Qunawi without actually looking into the controversy regarding its authorship. The only way open to us is to compare *Mirat'l-Arifin* whose central theme is the Fatiha of the Quran with Sadruddin Qunawi's well-known work on the same theme already mentioned here, namely, *Tawil fi Umm'l-Qur'an*. Apart from the general features of the Fatiha which are discussed by every commentator and the references to its contents shared by *Mirat'l-Arifin* and Qunawi's work on *Umm'l-Quran* and other works on Fatiha, there is a noticeable difference between *Mirat'l-Arifin* and Qunawi's work under consideration. Where the latter is a detailed and extensive work, *Mirat'l-Arifin* is brief and compact. Some of the major emphases of the latter are absent in the former. The approach is similar. The references to the mysteries of the Fatiha are shared. The clear equation between the Fatiha and *insan'l-Kamil* as expressed in *Mirat'l-Arifin* is not that clear in Qunawi's work. The way in which the well-known tradition of Self-Knowledge as God-Knowledge is explained in the *Mirat'l-Arifin* is not the same with Qunawi. Moreover, the over-all style of *Umm'l-Quran* is laden with philosophical and mystical expressions whereas *Mirat'l-Arifin* is more direct and transparent. The comparison however does not prove beyond doubt that the authors of these two texts are not different. Qunawi's book on *Umm'l-Qur'an* ends with the following words:

تم الثناء والله يقول الحق ومحمدى من بشاء الى حراء مستقيم والامر لله
هو الاول والاخر والظاهر والباطن

Mirat'l-Arifin is brought to its end by a different form of Invocation. This involves another kind of objection.

It is said that the way in which Mirat'l-Arifin ends is not that of an Imam. It is not a form with which the Shi'ites are familiar. As a matter of fact, the manuscripts we have seen do not have the same form of Invocation towards the end of the text. Let us compare them:

In the Text used for the Present Study:	Different Endings: Manuscript (1) 1012H	Manuscript (2) 1131H
فالتفتنا على ما رخصنا والله يقول الحق وهو محمدى السبيل وهو حبنا ونعم الوكيل اللهم صل على سيدنا محمد اول كل شئنا واسم كل شئنا واخر كل شئنا كما فعلت وترحمه وعلى ابيه عترته واحبابه واصحابه عترته من الانبياء والمرسلين والاولياء والصالحين برحمتك يا ارحم الرحمن	فالتفتنا على ما رخصنا وفقنا على ما غفنا والله يقول الحق وهو محمدى السبيل وهو حبنا ونعم الوكيل وصل الله على سيدنا محمد والله وسلم قليلاً كثيراً يا ارحم الراحمين	والله يقول الحق ومحمدى السبيل وهو حبنا ونعم الوكيل وصل الله على سيدنا محمد والى اهل بيته الطاهرين وسلم قليلاً كثيراً كثيراً

It appears that the treatise comes to a close with

والله يقول الحق ومحمدى السبيل وهو حبنا ونعم الوكيل

and the Invocations of blessings upon the Prophet, his Family and Companions are later additions for they vary from one manuscript to another. It is probable that these endings reflect the *madhab* of the copyist, and not of the author. Beyond this the objection regarding the ending of the treatise is not worth pursuing.

The Arabic text from which the English translation is done is taken from a printed copy of Lahore which does not mention the 'ate. Most probably it was printed between 1900 and 1920. The

reason for selecting this text in preference to any of the texts of the manuscripts we have seen is that the latter are defective with certain omissions. For instance, in Manuscript (1) the following key passage is missing:

اللّٰهُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَهُوَ الْعَظِيمُ وَجَعَلَ مِنْهَا زَوْجَهَا وَهُوَ النَّفْسُ

In Manuscript (2) we read the following passage

وَالْغَايَةِ تَنْقِصُ عَلَى ثَلَاثَةِ أَصْنَافٍ قَسَمٌ مَقْلُقٌ بِالْحَقِّ وَقَسَمٌ جَامِعٌ بَيْنَهُمَا

instead of the complete details relevant here in the text used for this edition which is as follows:

وَالْغَايَةِ تَنْقِصُ عَلَى ثَلَاثَةِ أَصْنَافٍ قَسَمٌ مَقْلُقٌ بِالْحَقِّ وَقَسَمٌ جَامِعٌ بَيْنَهُمَا

As we are referring to the text, let us here introduce two other questions regarding it, namely, of terminology and style. As far as terminology is concerned, the main objection is that certain terms used in the treatise seem to have entered the Arabic language only after the Greek philosophical texts were translated, and hence, the presence of these terms provides a serious basis to doubt its authenticity as a work of Imam Husayn. We have discussed this objection in detail under the Notes wherever such terms require an explanation. At this stage we would like to point out this much that none of the objections in this regard can be a conclusive proof that the work is of later date. All the terms of *Mirat'l-Arifin* could have existed prior to the period of the translators of the Greek works and the emergence of the philosophical writings in the Arabic language. Furthermore, as we have made it clear under the Notes, each term may belong to a multiple discourse, and it seems that the translators and the philosophers appear to have considerably limited the scope of the terms. The central question, as far as *Mirat'l-Arifin* is concerned, lies in another very important and so far greatly neglected area, namely, how certain terms were used by the 'People of the House' (ahl'l-bayt). We shall discuss this in due course.

The question of style is equally important. The objection here is that certain parts of *Mirat'l-Arifin* are in a style called 'saja' which, as the opinion goes, emerged late and reached almost epidemic proportions by the fifth century of the Hijra. We shall soon demonstrate whether this objection has any validity and

whether it can bring into serious doubt the authenticity of the treatise in question.

'Saja' is a particular mode of rhetoric in which at short intervals such words occur as rhyme though not being bound by a particular metre. 'Saja' is of two kinds: (1) *السجع المخالف* In this type the two words agree in the letter but not in the measure (for example: *الامم - الدم*). (2) *السجع المتنازى* In this type the two words agree both in the letter and in the measure (for example: *القسم - القسم*). The majority of the instances in the text is of the latter kind. Most of them belong to the opening section of the treatise. This is the usual practice among the Muslims to start a 'kutba' (oration) or a book with such words as are both appropriate and invocative of a sense of mystery, grandeur and transcendence, and it could all be aptly expressed through words that rhyme and are bound by metre. Mirat'l-Arifin is one of the best instances of this practice. Abdul Qahir al-Jurjani (Asrar'l-Balagha) says that 'saja' is both an expression and a form of meaning. A good 'saja' is one which spontaneously appears out of the world of associations wherein the truly intended meaning resides. The meaning determines the 'saja', for the former is not only the communication of a concept or an image but also of an atmosphere which is a part of the meaning itself. As such, 'saja' is not artificial but rather necessary to the life of the meaning with which it is bound. The bad 'saja' is however one which is indifferent to meaning and rests wholly on the sounds of the words thus bringing both sickness and corruption to language. If we apply Jurjani's criteria, the instances of 'saja' in the text under review fall under the category of 'ahsan' (good). First of all, they are not only required by the fact that they constitute the opening of the treatise but also no other word except what is used to rhyme the foregoing word could express the meaning more eloquently. Secondly, there is no artificiality about them: each 'saja' is a natural embodiment of a plane of awareness whose central question is to apprehend both the manifest and the hidden symmetries of existence.

Regarding the objection that 'saja' was not a feature of Arabic

prose during the first century of Islam, we would like to point out that it was one of those opinions held with least regard for facts. First, 'saja' was present from the beginning of the Islamic times though it degenerated into a disease by the fifth century. Both the Prophet and the Imams used 'saja' in its best form. Jurjani cites examples from the 'Hadith'. 'Saja' is found in the speeches, prayers and sayings of Ali ibn Abi Talib and also in the devotional prayers of Ali ibn al-Husayn. Therefore, it is not right to doubt the authenticity of any text belonging to the early period of Islam just on the basis that it contains the 'saja'. The fact however remains that the 'saja' of Mirat'l-Arifin is one of its best examples and is born out of the vitality and richness of meanings and perspectives. However, this is not the place to examine in detail the mysteries concerning the origin of this form of expression, its association with the spiritual levels of consciousness, and the symbolic values of the choice of a letter to repeat in the 'saja'.

Let us return to the question of the authorship of Mirat'l-Arifin for, as we shall soon see, it has another dimension.

In the opinion of some people Mirat'l-Arifin could be one of the work of Abdul Qadir Jilani (d. 1166). Many things to which the Shi'ites object might appear to fit very well in the framework of this theory. For instance, the reference to Abu Huraira by Abdul Qadir Jilani suggests no problem whatsoever. The citation of the poetry of Ali ibn Abi Talib whom the writer of the treatise refers as "my father" (abi) is not difficult to explain, for Abdul Qadir Jilani could easily refer to Ali ibn Abi Talib as "my father" as he was one of his descendents, and in the Arab usage it is not unusual to refer to one's ancestor (jad) as "father". So there seems to be a very satisfactory basis to regard Mirat'l-Arifin as a work of Abdul Qadir Jilani. But there is a real problem: how to explain the reference to Zain'l-Abidin, for we do not know that any of the sons of Abdul Qadir Jilani was known by this title. Furthermore, the concepts and the terminology of Mirat'l-Arifin do not figure in the writings of Adbul Qadir Jilani. And again 'Talimat-i Ghouthya', as we shall refer to it later in detail, reproduces almost all the terms and formulations of Mirat'l-Arifin

under "Teachings of Ali ibn Abi Talib for Imam Hasan and Imam Husayn". It is clear that the author of 'Talimat-i Ghouthya' did not regard Mirat'l-Arifin as a work of Abdul Qadir Jilani but consciously reproduced the teachings of Mirat'l-Arifin as coming from the source of 'm'arifa' (gnosis), namely, Ali ibn Abi Talib. Shah Gul Gasan Qalander Qadri who wrote both 'Tadhkira-i Ghouthya' and 'Talimat-i Ghouthya' refers to the same verses of Ali ibn Abi Talib as they are found in the Mirat'l-Arifin. Shah Gul Hasan may not have seen the full text of Mirat'l-Arifin because he does not refer to this title. But this is not certain as we have seen Mirat'l-Arifin being given other names as well – Mazhar'l-Kamilin or Mishkat'l-Muwwahidin. It is quite probable that Shah Gul Hasan might have read Mirat'l-Arifin under some other title. But this is not the issue. More significant however is the fact that the body of teachings as presented in Mirat'l-Arifin was identified with the wisdom of Ali ibn Abi Talib, Imam Hasan and Imam Husayn. Not only the Qadriyyas but also the Chistiyyas and Nizamiyyas considered Mirat'l-Arifin as the work of one of the 'Ahl'l-Bayt'. This is demonstrated by Abu Yusuf Mohammad Afzaluddin Nizami of Hyderabad who recently published an Urdu translation of Mirat'l-Arifin mentioning Imam Husayn as its author. Afzaliddin is one of the 'Khalifas' of the famous Chistiyya-Nizamiyya Sufi, Khaha Ahmad Nizami of Delhi. The fact that the copyist of Manuscript (2) gives his name as Murad Beg Nakshbandi further proves that Mirat'l-Arifin was known in all Sufi circles including the Nakshbandiyya. Before we give our theory on the authorship of this treatise, let us briefly refer to another question – the connection between Mirat'l-Arifin and Ibn Arabi's thought.

There is a close parallel between some of the formulations of Mirat'l-Arifin and those of Ibn Arabi (d. 1240). There is a general correspondence around the ideas of existence (wujud) and 'non-existence' ('adam), essences (ayan) and worlds (akwan), occultation (butun) and manifestation (zuhur), beauty (jamal) and majesty (jalal) which are summed up in perfection (kamal); man (insan) and 'comprehensive middle' (barzakh-i jamay); and the

similarity of emphasis on the mystery of primal 'darkness' ('ama). One of the striking examples of resemblance at one point in the very beginning of the text is worth mentioning: we come across two extraordinary expressions: (1) "the most holy and ancient emanation (fayd'l-aqdas'l-aqdam)" and (2) "the holy and ancient emanation (fayd'l-muqaddas'l-muqaddam)." Now from a superficial point of view, the rhyming of "aqdas" (most holy) and "muqaddas" (holy) appears to provide the "saja" (a mode of rhetoric in which words appearing at short intervals rhyme). But when we look into Ibn Arabi's 'Fusus'l-Hikam', we notice that the difference of "aqdas" and "muqaddas" is not a matter of mere 'saja' but a profound distinction between the self-manifestation of the Absolute within Itself which is "the most holy and ancient emanation" which Ibn Arabi also calls as "zuhur awwal" (the First Manifestation) or "tajalli ghyab" (Manifestation in the Invisible), and "the holy and ancient emanation" (al-muqaddas'l-muqaddam) which represents the actualization of the archetypes in the concrete forms which Ibn Arabi calls as "zuhur thani" (the Second Manifestation) or "tajalli shahadah" (Manifestation in the Visible). The Mirat'l-Arifin associates "ayan" (essences) with the attribute of "aqdas" (most holy) and they are the first manifestation in the invisible, whereas the attribute of "muqaddas" (holy) is mentioned in connection with "akwan" (worlds), and they are the second manifestation in the visible. The correspondence between Mirat'l-Arifin and Fusus'l-Hikam, as far as these concepts are concerned, seems to be complete, and this is not an ordinary correspondence. Should we then say that Mirat'l-Arifin being so close to Ibn Arabi's system is either his work or a work of his school (and here to recall Sadrud-din Qunawi is inevitable), or may it not be equally true that Fusus'l-Hikam is located within the School which Mirat'l-Arifin represents, namely, the School of the People of the House of the Prophet, a matter which we shall soon take up. However, there are several ideas in Mirat'l-Arifin which are absent in Fusus.

It appears that the heirs of the 'School of the People of the House' (maktab-i ahl'l-bayt) were many, and its teachings, both

oral and written, came down into both Shi'i and Sufi streams of thought. Mirat'l-Arifin provides an excellent example of this phenomenon. Whether actually written by Imam Husayn or not, one needs to inquire into all the aspects of the question whether it really belongs to the School of the People of the House of the Prophet.

By the People of the House we mean the 'ahl'l-bayt' (the Root House, the bayt'l-asal) of 'walaya' – the House of Fatima, Ali, Hasan and Husayn, from Ali ibn 'l-Husayn to the Hidden Imam. By the 'School of the People of the House' we mean those persons who were associated with one or another Imam as disciples and also those who at other times were shown the Way directly or indirectly, and also the teachings that came out of the discourses, speeches, prayers and sayings of the Imams. The heirs (warithun) of this School were many: the Athna'ash'ari Shi'ites, the Ismailis, the Mutazalites, the Ikhwan'l-Safa, and the Sufis. Hence, the School from the beginning had diverse and conflicting advocates and supporters. We are not interested here in their conflicts nor with the validity of their claims as against others. What occupies us here is the paramount fact that the teachings of the People of the House flowed into many different streams and channels, and it is quite probable that a certain work or teaching of the Imam came into one particular stream, and others remained ignorant of it. We are at the threshold of a new era of Islamic studies: it is getting clearer now that much earlier to the development of mystical and philosophical thought of the ninth/tenth centuries there was another 'school' associated with the circles of the People of the House wherein great and far-reaching ideas were being discussed, shared and explored. Annemarie Schimmel (*The Mystical Dimensions of Islam*, p. 52) observes: "The discoveries about the earliest Sufis show that some of the definitions attributed to mystics of the ninth century can probably be dated much earlier. They also show how Shia and Sufi ideas were, at that early stage, interdependent. But many problems await solution. The thoughts of J'afar (as-Sadiq) and, perhaps, other early mystical thinkers must have been at work beneath the surface,

permeating the mystical life until they appeared in the sayings of a number of Sufis, all near contemporaries, who reveal the potential variety within the mystical life." And similar is the observation of Paul Nwyia (*Exegese Coranique et language mystical*) concerning Imam Ja'far as-Sadiq's commentary on the Quran that it reflects a profound insight into the mystical dimensions, and undoubtedly he was one of the greatest teachers of Sufism. However, extensive research into this little known field is required, and perhaps within a couple of years our understanding of the development of Islamic thought may be considerably revolutionized.

On the basis of the extent of our research at the present stage we can easily say this much that the School of the People of the House could have played an immense role in laying the foundations of many great ideas whose development and systemization we notice from the ninth century onwards.

The question of the chains of transmission of mystical knowledge, both oral and written, is one of the most exciting areas of study. No attempt has been made so far to at least offer some introductory study so that others who come after us could, through further research, establish what we now regard as one of the keys to the mystery of such an early flowering of spiritual knowledge in Islam.

The period of the Twelve Imams (632 – 874 – 940) is one of the most formative periods of Islamic thought. The number and the stature of the Sufis of this period and their influence on whatever emerged as the form of mystical life in later centuries (refer to Appendix) are matters for both careful and respectful investigation. If one goes through the Appendix where we have listed all the important 'ahl'l-Irfan' contemporaries of the Imams, one cannot but conclude that their teachings were received by various people and could have been preserved by them. As the groups settled down in terms of 'madhahib' (sects) and as relationships between them became more formalized, the great sharing which the period of the Imams symbolized was no more available. One group was not aware what treasures the other possessed. The greatest tragedy is however one when the

group who possesses the treasure is not even aware of its existence.

To get a clear idea of how the teachings of the Imams was transmitted to various Sufi orders, we should see how the major Sufi Houses are linked with the Imams. It was their lamp from which all the other lamps were lit. Even a cursory glance at the links between the Imams and the Sufi Masters will let one know that the teachings of the Imams could easily flow into various channels, and this explains why Mirat'l-Arifin is known to many Chistiyya and Qadriyya circles.

The outstanding work on one of the central themes of Mirat'l-Arifin, namely, the Perfect Man, is Abdul Karim al-Jili's *Insan'l-Kamil*. Al-Jili does not mention Mirat'l-Arifin, but all the important terms which characterize the Perfect Man in al-Jili's book are those of the Mirat'l-Arifin. We should again note that a teaching is transmitted in many ways. It is not necessary that the book which contains it should be available to everybody. The very history of the idea of 'insan'l-kamil' is a testimony to this aspect of how a given teaching becomes fragmented and later reconstructed. But how could al-Jili arrive at almost the same terminology as that of the Mirat'l-Arifin? The obvious answer is that he took it from Ibn Arabi whose works he interpreted, and who was his spiritual guide and intellectual mentor. But who was Jili's master, Shaykh Sharf al-Din Isma'il al-Jabarti? Was he a Qadriyya Master? And it is also well-established that al-Jili was a descendant of the founder of the Qadriyya order, Shaykh Abdul Qadir Jilani. Most certainly, al-Jili was initiated into the Qadriyya teachings, and was well-grounded (*rasikh*) in their mysteries. Al-Jili should have been the recipient of some of the teachings of the 'People of the House' as any other Qadriyya Sufi.

Mirat'l-Arifin is a compact statement. It uses both concepts and symbols. The movement from the conceptual to the symbolic is sometimes so fast that it is difficult to identify the stage of awareness associated with one or the other. Not one but several readings of the text will make one familiar with the domains and the stations involved in the course of moving from one paragraph

to another. It is a journey into the mysteries of the World, Man and God. The very first change in our consciousness is effected by a tremendous sense of unity which pervades the text. A non-Muslim reader who is not familiar with the Qur'anic terms and symbols is likely to be put off, for the text uses the Qur'anic symbolism throughout. A Muslim reader is bound to be perplexed because the most familiar words seem to obtain strange and baffling aspects. Such is the shock of the shift from the literal to the symbolic. More important than all this is the slow discovery that the Qur'anic terms are not merely terms of the so-called Quranic Studies but signs of another language which can be learnt only through initiation. Hence, when we refer to the symbolic, we do not mean here the symbolic in opposition to the literal in the ordinary sense, but to a language which is the mode of communication between the prophets and saints of God. We ordinarily know it as a reflection into the mirror of our faith, and yet its true meaning is far above our grasp. Hence, to argue with the text using our ordinary methods of discourse will be a futile act. The thing required of us is to learn from it to what level of consciousness the text both in parts and as a whole is a reference.

My advice to a reader who is not familiar with the Qur'anic terms is to approach the text as he starts to learn any new language. He will be in a far better position than a Muslim who takes his familiarity with the terms to be the knowledge of the terms. Except for the terms there is nothing in the text which will create obstacles for the first reading of the text. The best way is to take a pen and put down on a separate piece of paper all the equations which the text is offering between the symbols. At the head of each equation there is always the reference to Being and Knowledge. The pivot of the entire message is the relationship between 'being' and 'knowing'.

The text itself contains the explicit reference to its theme – *tahqiq fatiha'l-kitab* (inquiry into the Opening of the Book). The inquiry starts with the reference to the well-known formulation: what is in the entire Qur'an is in its Opening. What is elaborated in the Qur'an is epitomized in the Opening (*fatiha*). The Opening

is in fact a summation (ijmal), and hence the Point under the letter, *ba*, is the final symbol of the epitome of all knowledge. To call the Opening of the Book the Source of the Book is to define the latter after the principle of summation and totality. The Mirat'l-Arifin revolutionizes the concept of 'kitab' (book) by saying that this world is in fact two-fold, the world of command (amr) and the world of creation (khalq), and each is a book from the books of God; and for each is a *fatiha*. In other words, for each there is a 'umm'l-kitab' and a 'kitab'l-mubin'. Real knowledge consists in knowing the 'umm'l-kitab' of each realm, but Man, as we are told, is a comprehensive book among the books of God, and a 'barzakh' for both the Divine and the Cosmic Realities. Hence, to know both the worlds is to know Man. Self-Knowledge is the knowledge of all things of all places and all times, for Man is the summation of all things. So, Man is the Point and the Pivot, the Fatiha and the Umm'l-Kitab.

On the basis of the Prophetic Tradition which is very well documented in the traditional collections (see the Notes) concerning the three divisions in the Fatiha – one relating to Haqq (God), one involving both God and Man, and another only Man, the Mirat'l-Arifin deals with the most difficult of all the problems, namely, how God and Man are related. Of course, one is Haq, and another, Abd; but how are they related in terms of Being and Knowledge (dhat and ilm). Man being a comprehensive book from the books of God should then be a comprehensive middle (barazakh jam'i) between God and the World. To say that Man is this kind of 'barzakh' is to say that what is in God with respect to summation and totality is also in Man: "One who knows himself knows God". But here are very grave dangers, and precisely from this point that religions have gone the way of 'batil'. Hence, Mirat'l-Arifin clears all doubts and refers to this mystery as follows:

"As it is, his (Man's) knowledge is His (God's) knowledge and his being is His being, but without requiring integration (ittehad), incarnation (hulul), or becoming (sairura). For it is impossible to speak of integration, incarnation, or becoming without presuppos-

ing two existents, whereas here is only One Existence, all things being extant therein but non-existent by themselves. Thus, how could any of these things be conceivable between God and Man who is extant in God but non-existent by himself?"

Abdul Karim al-Jili interprets this mystery in his own way (and the influence of the formulation as offered by the Mirat'l-Arifin is quite obvious):

"Perception of the essence consists in thy knowing that thou art He and that he is Thou, and that this is not identification, or incarnation, and that the slave is a slave and the Lord is Lord, and that the slave does not become a Lord nor the Lord becomes a slave. ('Insan'l-kamil: i.29, 16).

While al-Jili takes care to reject 'identification' or 'incarnation' without giving the reason, Mirat'l-Arifin, as the citation here shows, gives the most irrefutable of the arguments – how could one presuppose two existents whereas here is only One Existence?

Mirat'l-Arifin seems to use Man (insan), Perfect Man (insan'l-kamil), and Humanity (insaniyya) as interchangeable terms. It so appears that whoever has the 'ma'arifa' (self-knowledge) is the Perfect Man. Or, in other words, whoever realizes that all humanity is one undivided self (nafs'n-wahida) is in the real sense Man. All men and women are potentially 'perfect men' depending on the levels of their self-knowledge. For such 'mar'rifa' there is no division of the outward and inward, for as Ali ibn Abi Talib says:

فَلَا حَاجَةَ لَكَ مِنْ جَارِحٍ
وَقَدْ رَكِبْتَكَ وَمَا تَفَكَّرَ

Nothing is excluded from Man. Both, all humanity and all the worlds, visible and invisible, are in him. This view is generally the same as that of either Ikhwan al-Safa or of Ibn Miskawaih. They talk in terms of the macrocosm and microcosm. They see in Man all the components that are in the universe. Ibn

Miskawaih however takes care to point out that the elements which constitute the world are in Man but not in their simplicity but in a composite mode, for Man is composite. It appears that they are closer to the concept of model (nuskha) and not to the idea of a mirror (mirat) which is a symbol central to Mirat'l-Arifin, for the issue is not what constitutes the world and the man but what Man is with respect to Being and Knowledge.

Fariduddin Attar (d.1220) echoes the view of Mirat'l-Arifin:

نویسنده جان بمل عالم	میردو عالم خود توئی بنگر دے
روح محفوظ است در معنی	میرچہ سے خواہی شود زود حاصلت
در حقیقت خود توئی اُم الکتاب	خود ز خود آیات حق را باز یاب
حوت نقش الہی خود توئی	عارف اشیاء لماہی خود توئی
انتخاب کن عالم خود توئی	سرشناس علم الاہم توئی
تو بچنے برترین از ان جا	میرچہ بینی خود توئی بیکر برداں
از اعمال قدرتش بین بوشے	میردو عالم را غاید در سیکے
نقش آدم را رقم زنج زند	میردو عالم را در پشیاں کند
سیت آفتاب بر رخ نور ظلم	مطلع الفجرش ہمیں گنقدہم
برزخ جامع خط برسم است	چون غاید ہستم تو مسلم است

We cannot go beyond this brief introduction to the conception of Man in the treatise under review. The history of the idea of the Perfect Man as it originated in the School of the People of the House until it was given an elaborate and systematic statement by al-Jili required a separate study altogether.

Mirat'l-Arifin provides the only available argument in a systematic form for the well-known saying of Ali ibn Abi Talib:

عَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ

The knowledge of the self as a way to the knowledge of God is the basic principle of 'tasawwuf'. We can say this much here that it

is only in this saying ("One who knows his self knows his Lord") that we have the basis for the unity between the theistic and the monistic approaches. We do not know of any other similar formulation from within any other religious tradition which resolves the conflict between the monistic and theistic approaches in such a way as does the *Mirat'l-Arifin*.

It is only in this treatise that we are given certain principles to decode the mystery letters that appear in the beginning of some chapters of the *Qur'an*. We have listed all such letters in the Notes. But we should warn the reader not to start decoding these letters and speculating about their meanings without fully grasping the principle used with respect to the interpretation of "Alif Lam Mim", the letters with which the second chapter of the *Qur'an* begins. One should however go through the whole text of *Mirat'l-Arifin* and study it with the help of somebody who is sensitive to the symbolism of letters (*huruf*) and possesses insight into the hidden meanings of the *Qur'an*.

Mirat'l-Arifin is again unique in offering another principle. As we know by now, the concept of 'fatiha' (opening) is central to its system. So also is the concept of 'barzakh' (the middle which partakes of both sections of which it is a middle). We are shown how to work out this principle with respect to 'bismillah' (the Invocation which heads every chapter of the *Qur'an* except the ninth chapter). We are told that for each *sura* (*Qur'anic Chapter*), verse, and word, there is a 'barzakh' whose identification will reveal a knowledge which is still a secret. We advise our readers not to start identifying it unless they work under a God-fearing guide. We are here very close to a great secret.

We are grateful to God that a work of such importance was entrusted to us for presentation in the West, and that He helped us complete it. We ask for His forgiveness for referring to certain matters whose knowledge is only with Him. And we pray:

O God, send Thy blessings upon Imam Husayn
and the People of his House and his Companions,
and guide us in the Way of truth and sincerity.

We thank Abdul Rahman Salem who went through the Arabic text and suggested a few corrections regarding the phonetic signs.

There were four word corrections:

- (1) Read *أَسْأَلُ* instead of *أَسْئَلُ* . (Page 5 Line 1)
- (2) Read *مُسَاءً* instead of *مُسَيَّ* . (Page 26 Line 10)
- (3) Read *النَّبِيَّ* instead of *النَّبِيَّةَ* . (Page 28 Line 7)
- (4) Read *تَنْسِمُ إِلَى* instead of *تَنْسِمُ عَلَى* . (Page 30 Line 8)

We are grateful to Professor John Hick for reading the English text of the translation and suggesting a few improvements.

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April, 1983

The text of translation

MIRĀT 'L-ĀRIFĪN

(Reflection of the Awakened)

In the Name of God, the All-Merciful and the Compassionate:

All praise is for God who took out of Nun¹ what He held within the Pen (al-qalām)², and brought into existence (al-wujūd)³ out of His generosity what He had treasured⁴ within 'non-existence' (al-^cadam)⁵, and ripped open what was sewed up and manifested what was concealed.

All praise is for God who taught by the Pen which was entitled 'the Source of the Book' (ummu 'l-kitāb)⁶ and by the 'preserved Tablet' (al-awḥu 'l-maḥfūz)⁷ which was 'the Detailed Book' (al-kitābu 'l-mubin)⁸.

All praise is for God who elaborated and enlisted in the Soul (al-nafs)⁹ what was epitomized and decreed in the Intellect (al-^caql)¹⁰; and drew out the 'tablet' (al-lawḥ)¹¹ with His right hand from His left side as He caused Eve to issue forth from the side of Adam¹². Thus, in the words of the High and Holy God, "God is He who created you all from one undivided self (as-nafsu 'l-wāḥida)¹³, and that was Intellect; and He made from it its companion, and that was Soul; and brought out from both many a man and woman, and those were 'intellects' and 'souls' (al-^cuqūl wa al-nufūs).

All praise is for God who manifested from 'al-habba' (literally, blowing mist)¹⁴, known as 'al-hayūla' ('matter')¹⁵ and 'al-^canqa' (a fabulous bird, a metaphor for matter in motion)¹⁶, the form of the universe (ṣūratu 'l-^calam)¹⁷, and differentiated the heavens and the earth from 'al-ratq' (literally, a patched garment) known as the supreme element (al-unṣuru 'l-a^cḡam)¹⁸.

Glory be to God who individualized the essences (al-^cuyūn)¹⁹ through His most holy and ancient emanation (al-fayḍu 'l-aqdas wa l-aqdam) and formed the worlds (al-akwan)²⁰ through His holy and ancient emanation (al-fayḍu 'l-muqaddas wa' l-muqaddam), and manifested the eternal through the temporal, and the temporal through the eternal.

Glory be to God who unrolled the Parchment (al-riqqu 'l-manshūr)²¹ and inscribed the Book (al-kitābu 'l-maṣṭūr)²² wherein was unfolded through letters²³ and words²⁴ what was within the heart of the speaker²⁵ where He first formed and established them and afterwards wrote and arranged, organized and perfected them (in the form of a book).

In al-Fātiḥa (the Opening Chapter of the Qur'ān) He inscribed and epitomized what He set forth in detail in al-Kitāb (the Qur'ān); what is in al-Fātiḥa is in the Bismi'llāh (the Invocation with which the Opening Chapter begins: "In the Name of God, the Compassionate, the Merciful"), and what is in the Bismi'llāh is in the bā (the second letter of the Arabic alphabet with which the first word of the Invocation begins, namely, b-s-m), and what is in this is put within the Point (nuqṭa – the sign under the letter bā); and thus He concealed and obscured everything that was in it.²⁶

May God send His blessings upon the Greatest Name (al-ismu l-a^cẓam)²⁷, the Compassionate Teacher and Promoter of Spiritual Causes through the most clearly established word that is Muhammad in whose Name He opened the book and brought it to completion; and distinguished truth from untruth and light from darkness. Blessings be upon his family and companions, and salutation.

O my son, I agreed to fulfill your wish when you asked me to put down in writing what God ordained in me concerning the truth of al-Fatiha²⁸, which was 'the Source of the Book' as it was by this name that the people of God and His elect referred to it (al-Fātiḥa). I call this treatise Mir'āt'l-^cArifin fi multamasi Zayni'l-*Ābidin* ('Reflection of the Awakened' written at the request of Zainu 'l-*Ābidin*).²⁹

I beg for help from the Creator of the universe, for He is the One who alone is sought for help, and on Him alone one should rely. Know, then, my son, well-supported as you are, that this world is two-fold: the world of command (al-amr)³⁰ and the world of creation (al-khalq)³¹, and each is a book from the books of God, and for each one of them there is an 'Opening' (al-fātiḥa). And all the things (pertaining to the world in question) that are set forth in detail in the book are summed up in its 'fātiḥa'. With respect to it being a summary of what is set forth in detail in the book, it is called 'the Source of the book'; and with respect to it being an expansion of what is summed up in its 'fātiḥa', it is called a Detailed Book (kitābu 'l-mubin), and thus the status of each in respect to what each contains is adequately indicated by the name after which it is called.

Everything that exists is a letter (ḥarf)³² in one respect; a word (kalima)³³ in another, an isolated and separated entity in one respect³⁴; and a compound of words in one respect;³⁵ and a 'sūra' in another³⁶. If we look into each existing thing without looking at its modes (wujūh)³⁷, properties (khawās), accidents (ʿawāriḍ)³⁸, and concomitants (lawāzim)³⁹, abstracted as it were from the totality, it is with respect to this abstraction that we designate it as a 'letter' (ḥarf); and if we look into its modes, properties, accidents and concomitants, and relate it to the totality, it is with respect to its being related to the totality (and the totality related to it) that we designate it as a 'word' (kalima). And with respect to its abstraction from all that exists in terms of relations (mansūbāt) and correlations (maḍāfāt)⁴⁰ and in terms of distinctions between one and another (of this type), it is designated as belonging to the category of 'isolated and separated' letters (ḥurūf muqātaʿa mufrada); and in terms of distinctions between such and such and also of intermingling of such and such, it is called a 'compound of words' – and in respect of the distinction between the compound of words, and in view of everything existing on its own level, it is called a 'sūra'.

When you have understood this, know then that God (al-Ḥaqq)⁴¹ is the Origin and the End of all things; unto Him is the

returning of all affairs, and to Him belongs their outcome.

It is beyond question that everything was in Him before it came into existence, and this also is beyond question that He is in everything. *He was and there was nothing beside Him. He is as He was.*⁴² So His Being (dhāt)⁴³ is 'the Source of the Book' (ummu 'l-kitāb) with respect to all things contained therein, and His knowledge is 'the Detailed Book' (al-kitābu 'l-mubin) with respect to the details set forth therein regarding what is contained in the Being that is 'the Source of the Book'. So, all things are contained in it: His knowledge is 'the Detailed Book' with respect to details, and 'the Source of the Book' with respect to their summary and generality, as the tree is contained in the seed. What we have referred to as 'the Detailed Book' is a mirror for the Being that is 'the Source of the Book', and knowledge⁴⁴ is manifested in the Being because knowledge is that by which Being is identified.

Thus, 'the Source of the Book' (ummu 'l-kitāb) which stands for Being (al-dhāt) and 'the Detailed Book' (al-kitābu 'l-mubin) which stands for knowledge (al-'ilm) are from the Divine Realities⁴⁵. The Pen (al-qalam) which refers to 'the Source of the Book' (ummu 'l-kitāb) and the Tablet (al-lawh) which refers to 'the Detailed Book' (al-kitābu 'l-mubin) are from the Cosmic Realities.⁴⁶ Thus between Being (al-dhāt) and the Pen (al-qalam) there is correspondence of both generality and totality, and similarly there is likeness between knowledge (al-'ilm) and the tablet (al-lawh) in the details and with respect to the manifestation of things in them as particulars. Hence, the Pen (al-qalam) in its status as a Cosmic Reality is a mirror for Being (al-dhāt): what therefore is contained in Being in respect of generality and totality is present in the Pen (al-qalam). The tablet (lawh) likewise, in its status as a Cosmic Reality, is a mirror for knowledge ('ilm). What is in knowledge with respect to the parts and particulars is manifest in the Tablet in the same way.

It has been pointed out that the world of command (amr) is a book from the books of God, and for it there is an epitomized book called 'umm 'l-kitāb', and a detailed book, the 'kitāb 'l-

mubin'. The epitomized book is the Intellect ('aql), and the detailed book is the Tablet. Likewise for the world of material dominion (mulk)⁴⁷ there is an epitomized book, and that is the Throne ('arsh)⁴⁸, and a detailed book which is the Seat (kursi)⁴⁹. Thus with respect to what is contained in detail within the 'kursi' being summed up in the 'arsh', the latter is called 'umm 'l-kitab', and with respect to the details of the 'kursi', it is called 'kitab 'l-mubin'.

Between the 'arsh' and the 'qalam' there is correspondence with respect to generality and totality (all things being in them), and likewise there is correlation between the 'kursi' and the 'lawh' which can be viewed from three standpoints: first, both belong to the level of manifestation; second, both involve the division of one principle into two principles; and third, both refer to the manifestation of things in them with respect to particulars and details. Therefore, the 'arsh' for this reason possesses a tangible status and as such is a mirror for the 'qalam': whatever is in the 'qalam' with respect to generality and totality is likewise reflected in the 'arsh'. The 'kursi', like the 'arsh', possesses a tangible character and as such is a mirror for the 'lawh': what is contained in the 'lawh' is also confirmed in the 'kursi' with respect to particulars and details. The 'qalam' which is called 'aql' (Intellect) is a model of 'dhat' (Being), its mirror, its manifestation, its revelation and its radiance; and the 'lawh' which is called 'nafs' (Soul) is a model for the 'qalam', its mirror, its manifestation, its revelation, its radiance; and the 'kursi' is a model of the 'lawh', its mirror, its manifestation, its revelation, and its radiance. Thus 'aql' (Intellect) is a transcript⁵⁰ of 'dhat' (Being); the 'lawh' is a transcript of 'ilm' (Knowledge); the 'arsh' is a transcript of the 'qalam'; and the 'kursi' of the 'lawh'. But the Perfect Man is a comprehensive transcript incorporating in him all the transcripts.⁵¹ He it is who is derived from the whole (and he is the whole), and as such is comprehensive of both the Divine and the Cosmic Realities.

The Being of God is a Book which envelops all, and therefore is the origin of, and the link between, all books before they are given

a detailed existence; and His Knowledge is the Detailed Book which manifests in full detail what is hidden in the 'dhat' (Being). Likewise, the Perfect Man is a book which includes all, and is the origin of, and the link between, all books after they have been given a detailed existence; and his knowledge is a Detailed Book which manifests in detail what is in a summary form in him. Thus, the knowledge of the Perfect Man is a mirror for his being, and his being is manifest in his knowledge and individualized by it. Likewise, the Knowledge of God is a mirror for His Being, and His Being is manifest in His Knowledge and identified by it.⁵²

Thus, between the Being of God and the being of the Perfect Man there is a correspondence with respect to generality and totality, as all things are in both for the same reason. And between the Knowledge of God and the knowledge of the Perfect Man there is correspondence in terms of the elaboration of what is in a summary form. Thus, the Perfect Man is a perfect mirror for the 'dhat' (Being) of God because of this correspondence, and the 'dhat' (Being) illumines it (the being of the Perfect Man) with respect to the totality and the summation of all things therein. Thus what is present in the 'dhat' of God with respect to totality and summation is present in the Perfect Man in the same respect; and what is manifest in the knowledge of God with respect to details and particulars is also manifest, as in a mirror, in the knowledge of the Perfect Man in the same respect. As it is, his (Man's) knowledge is His (God's) knowledge and his being is His Being, but without requiring integration ('ittehad'), incarnation ('hulul'), or becoming ('sairura').⁵³ *For it is impossible to speak of integration, incarnation, or becoming without presupposing two existents, whereas here is only One Existence, all things being extant therein but non-existent by themselves. Thus, how could any of these things be conceivable between God and Man who is extant in God but non-existent by himself?*

If you hear about 'integration' (between God and the Perfect Man) from the People of God or find reference to it in their works, do not mistake it for what one could obtain between two existents. They mean by 'integration' no more than, and nothing

besides, *the Witness of One, Absolute, Real Existence* ('shuhud 'ul wujud 'lḤaqq'il wahid 'lmutlaq');⁵⁴ and this means that the whole is extant with Him, and hence the whole is joined with Him in the sense that everything exists with Him and does not exist by itself – not in the sense that for the Absolute there is a separate existence with which the whole is joined, for this is untenable.

And for the Existence that is One ('wujud 'l Wahid') there is manifestation ('zuhur'),⁵⁵ and that is the world; and there is concealment ('butun'),⁵⁶ and that is indicated in the Names; and between them there is a middle world ('burazkh')⁵⁷ which partakes of both, and keeps them apart so that the manifest may be distinct from the hidden, and this middle world is the Perfect Man. Then, the manifest is a mirror for the manifest, and the hidden is a mirror for the hidden, but what is between them is a mirror that reflects collectively and in detail both the manifest and the hidden or an intermingling of both.

Having demonstrated this we now turn to what we were saying before; that as between the Being of God ('dhat 'l Haq) and the being of Man, between the Knowledge of God and the knowledge of Man, there is correspondence; and as whatever is in one is in the other whether generally or in terms of the particulars, so between 'qalam' (Pen) and the Spirit of Man,⁵⁸ between 'lawh' (Tablet) and the heart of Man, between 'arsh' (Throne) and the body of Man, and between 'kursi' (Seat) and the soul of Man⁵⁹ there is correspondence: each one of them is a mirror for the other, for each is a likeness of the other. Hence everything that is in 'qalam' in a condensed form is in the spirit of Man in a condensed form; what is in 'lawh' in an expanded form is in the heart of Man in an expanded form; what is in 'arsh' in a condensed form is in the body of man in a condensed form; what is in 'kursi' in an expanded form is in the soul of Man in an expanded form; and thus Man is a comprehensive book containing both the Divine and Cosmic Books.⁶⁰

We have considered earlier that, as with respect to God whose knowledge of His Being necessitates His knowledge of all things, and as He knows all things on account of the knowledge of His

Being, so we may say with respect to the Perfect Man that his knowledge of his being necessitates his knowledge of all things, and that he knows all things on account of the knowledge of his being; for he is the sum of all things, general and particular. Hence, whoever knows his self, knows his Lord; and knows all things.⁶¹

Therefore, my son, your looking into your own self is sufficient for you because there is nothing that is excluded from you. So, this is what my father, Ali Ibn Abi Talib, the Prince of Believers, says in one of his poems:⁶²

Thy sickness is from within thee – thou perceivest not;
Thy remedy is from within thee – thou seest not.
Thou thinkest thou art but a small body,
Whereas within thee is folded a vast world – thou ponderest not.

Thou art that manifest book
By whose letters the hidden is revealed – thou readest not.
Hence, thou needest not anything from outside –

Thy thought ('secret') is right within thee – thou thinkest not.
(And it is in view of this that we are led to understand the words of God, to whom is all honour and glory): "Read from thy book: enough is thy soul ('nafs') on this Day to be a judge over thee,"⁶³ Thus whoever reads this book (of one's soul) indeed comes to know whatever has happened, whatever is happening, and whatever will happen. If you are unable to read the entire book, read a part of it, whatever you are able to read. And also remember what God, the Sublime, says (in His Book): "Soon shall We show to them Our signs in the heavens and in their souls so that it is made manifest to them that He is the Truth."⁶⁴ And also, "into your selves do you not see?"⁶⁵ Furthermore, "'alif, lam, mim: That is the book wherein there is no fantasy."⁶⁶ 'Alif' (Alpha) stands for unicity ('ahadiyya')⁶⁷ of Being, that is Reality ('haq'), in view of which He is the First from the origin of all origins. 'Lam' (L) signifies existence generously extended to 'ayan' (essences). 'Lam' is for existence a 'qiyama' (support), and that is 'alif' and for it there is a 'zail' (hem), and that is the circle of 'nun', which

connotes the circle of the cosmos. Thus, the joining of the 'qiyama' with the 'zail' (the circle of 'nun') is the mark (that is 'lam') of the extension of existence to the entire cosmos. And 'mim' (M) refers to the Perfect Man who is a cosmos in himself. ('kaun'l-jama'y')⁶⁸. Thus, 'alif'. 'lam' and 'mim' are a book wherein there is no fantasy. Hence. "Say: 'Enough is God as witness between me and you, and one who possesses the knowledge of the book.'"⁶⁹

Thus, my son, He is the Book and the knowledge of the Book, and you too are a book. Your knowledge of yourself is the knowledge of the Book, and the Book contains everything: nothing wet or dry is left out of it.⁷⁰ One refers to the world of dominion ('mulk') and another to the world of the celestial beings ('malakut'),⁷¹ and there is nothing higher than it except the manifest Book, which is you. The book that is sent down upon the Perfect Man⁷² is a description of the grades of totality and generality and of the particulars and details regarding humanity. But the Perfect Man himself is in the grade of unity (wahdat)⁷³ and universality ('jamiyyat'). The Book, however, gives details of his (Man's) grades when it distinguishes between his stations and levels, between his states and cycles,⁷⁴ between his being, attributes and actions, for he (the Perfect Man) is familiar with the Being and the Names, with the Attributes and Actions, with the worlds and those who reside in them, with the grades of the worlds and those who possess them, with the conditions of the worlds and those who are associated with them; and he is familiar with every location⁷⁵ from all locations and with the demands of the inhabitants of each world both generally and in detail. These are the details of the grades of Man: he is the summation of all things.⁷⁶

It must be clear now that the Qur'an is an introduction to Man and describes his grades both generally and in detail. And for this book sent down to the Perfect Man is a 'fatiha' called 'umm'l-kitāb'. What is elaborated in the Book is summed up in the 'fatiha'; and what is in the 'fatha' is in the 'bismillah'; what is in the 'bismillah' is in the 'ba'; and what is in the 'ba' is in the

'nuqta' (point). Hence, the 'fatiha' is the origin of the Book and the whole Book. And in the Book there are isolated and joined letters, words ('alfaz'), "Words" ('kalimat'), Chapters ('suras'), and Verses ('ayat'). The Book is the sum of them, since there is nothing other than them. So whoever knows what we have said may know the meaning behind the words of God: "Do you not look at your Lord how He stretches the shadow? If He had wished, He could have made it stationary."⁷⁷ So the stretching of the shadow is the extension of the point of existence and its determination in accordance with the divine and the cosmic letters. "The stationary shadow" ('sukun') signifies the absence of the extension of the point of existence and its determination according to the divine and the cosmic letters, and also the absence of remaining on its 'simple' plane, a matter which is clearly indicated by the Divine utterance: "I was a hidden treasure".⁷⁸

Thus the point of 'ba' signifies the point of existence, and the 'ba' of the 'bismillah' is a reference to the Second 'umm'l-kitab'⁷⁹ and that is the 'qalam', and there is no doubt that in it everything was enlisted. The 'bismillah' is a reference to the Third 'ummul kitab', and that is 'arsh', and there is no doubt that the 'arsh' was enlisted in the 'aql' (Intellect) which was 'qalam'. And the 'fatiha' is a reference to a comprehensive book, and that is Man ('fatiha' = Man), and there is no doubt that *Man was present before his manifestation in all the grades of creation as all things are present in him after his manifestation*.⁸⁰

The extension of the 'nuqta'⁸¹ (point) is a reference to the First Detailed Book ('kitab'l-mubin'); the extension of the 'ba' to 'sin'⁸² refers to the Second Detailed Book; the details of the letters constituting the 'bismillah' and the intermingling of one with the other therein refer to the Third Detailed Book; the repetition of the letters of the 'bismillah' in the 'fatiha' and the resemblance of some with other letters therein refer to the Fourth Detailed Book; and the entire Qur'an from 'Fatiha' onwards is a reference to the grades of creation and components thereof.

This being understood, know then that the 'Fatiha' has three parts – one part is related to God alone; another, to the world of

creation; and another partakes of both. It is related from Abu Huraira:⁸³ "The Prophet said, 'Whoever performs prayer (salat) and does not recite 'Fatiha' which is the 'umm'l-kitab' is deficient (in his prayer)'; and the Prophet repeated this three times."⁸⁴ It means that whoever does not recite the 'Fatiha' in his prayer leaves it incomplete. Then Abu Huraira was asked: what about it when we pray behind the Imam. He said, "Read it in your mind, for I once heard the Prophet say:⁸⁵

"God has said, 'I divide the prayer (salat) between Myself and My servant, and for My servant what he asks of Me. When the servant says, 'Praise be to the Lord of the worlds', God says, 'My servant has praised Me.' When he says, 'God, the All-Merciful, the Compassionate', God says, 'My servant has glorified Me'. When he says, 'He is the Lord of the Day of Judgement', God says, 'My servant has honoured Me'. When he says, 'Thee alone we worship, and from Thee alone we seek help', God says, 'This is between Me and My servant, and for whatever he asks of Me.' When he says, 'Guide us unto the right path, the path of those Thou hast blest, not the path of those who have received Thy judgement, nor the path of those who have gone astray,' God says, 'This is for My servant to whom I grant whatever he asks of Me.'"

Thus from the beginning of the Fatiha to the "Lord of the Day of Judgement" is that part which belongs exclusively to God; "Thee alone we worship, and from Thee alone we seek help" is related to both God and His servant; and from "Guide us unto the right path" to the end of the Fatiha is related only to the servant. To demonstrate these three parts, draw a circle and divide it into two sections: one is for God (Ḥaqq); the line in the middle is for that part of the Fatiha that belongs both to God and His servant; and the other division is for the servant only. (See page 18 of the Arabic text).

Know then that this entire circle includes all existing things and all domains, whether divine, spiritual, or middle, and the kingdoms relating to these domains. That which is related to the

servant is divided into two sections: spiritual (malakut) and material (mulk), for man is both a spirit and a body. That which is related to spirit is called 'malakut' and that which is related to body is called 'mulk'. But that which is related to both God and His servant is the Total Human Reality (haqiqat'l-kulliyat'l-insaniyya).⁸⁶

As the domains that referred to the servant were divided into two sections – spirit and body, they could be further divided into two more sections: one, 'the People of Felicity and Guidance' (signified by "Guide us unto the right path, the path of those Thou hast blest"), and the other, 'the People of Burdens and Wilderness' (signified by "not of those on whom Thy judgement hast come down, nor of those who go astray"). This is so because the domain of the divinity (jabarut) encompasses both Majesty (jalal)⁸⁷ and Beauty (jamal)⁸⁸, and it is inevitable that each should be manifested so that the commands regarding them could be made explicit and distinct. Hence, 'the People of Felicity and Guidance' stand on the right hand and are the manifestation (mazhar) of divine beauty and grace. And 'the People of Burdens and Wilderness' stand on the left and are the manifestation of divine majesty and justice. It is inevitable that these two groups should have different stations (maqamat) wherein the commands that relate to them, the behaviour they represent, and the actions they commit, are made explicit and distinct; and these stations are heaven and hell. All these are included in that part of the Fatiha which is related to the servant ('abd).

But the domain that is related to both God and His servant is that of the Total Human Reality, and its grade is that of Perfection (kamal).⁸⁹ The people of this grade are the People of Perfection, and their station is on high as of a light that can be seen by all. Their abode is that of the Noble Ones scattered in all directions to the ends of creation. They stand at 'araf' as God says: "At the 'Araf' are such men as recognize one another by their shining appearances."⁹⁰ They envelop all the worlds (and all worlds are in them); and for them is Perfection that belongs to Being (dhat). Both Majesty and Beauty are enlisted in Perfec-

tion, and the People (arbab) of this station are those who truly know God and His Unity.

When this is clear, know then that it is in this 'barzakh' (the middle world) that God puts on the attributes of His human servant – laughing and crying, joking and ridiculing, suffering disease, hunger and thirst and many things similar to these; and the servant puts on the attributes of God – life and knowledge, will and power to do things, expansion and contraction, and dominion in the cosmos, and many other things. Thus, this 'barzakh' is a stage of the descent of the Lord (tanazz' l-rabbani) wherein the Lord puts on the attributes of the servant, and at the same time a stage of the ascent of the servant wherein the servant puts on the attributes of the Lord; and this is the 'blindness' (ama) mentioned in the famous hadith.⁹¹ But fearing I might prolong this discussion and deviate from our main concern with the Unity of God, I do not mention here the secrets (asrar) of the mystery of 'amayya'. So I stop here and restrict myself to elaborating what is suitable for this brief essay on the truths of the Fatiha.

It must be clear now that the Fatiha of the Book is inclusive of all the grades and all the worlds. As all the grades and the worlds are reflected in it, it is for this reason that it is called the Source of the Book (umm'l-kitab). But the Bismillah whose name also is 'umm'l-kitab is divisible into two parts: one related to Being (dhat), and that is 'bsm' (In the Name of . . .), and the other to its attributes, Rahman and Rahim. What is between them faces them and partakes of them, and both are gathered in it, and that is Allah. To demonstrate this, draw a circle (See page 41 of the Arabic text) and divide it into two equal sections: write 'bsm' on the right, Rahman and Rahim on the left, and Allah in the centre. This is the Name pertaining to Being (dhat) involving all Names and Attributes, and that is 'barzakh' for it incorporates both the divisions in the circle.

Know then that the 'Bismillah'⁹² includes three Names – Allah, Rahman and Rahim, and also includes 'barzakh' that partakes of them. As for Allah, His attributes are of three kinds: potential, actual and real. The real are those which support the actual and

the potential attributes. So draw another circle (see page 42 of the Arabic text): write 'the actual attributes' on the right, 'the potential attributes' on the left, and 'the real attributes' in the centre (barzakh).

'Rahman' is the Name of God with respect to the extension of existence to all existences, and 'Rahim' is His Name associated with His giving to some a special existence. God by nature is 'Rahman' (All-Merciful) for all, and is for this reason 'Ar-Rahman' (the All-Merciful). But the gift of special existence is associated with His Name, 'Ar-Rahim'. He wills the emergence of the recipients of His Mercy so that the mystery of His Rahmaniyya is manifested through them; and He wills the emergence of the actions, deserving of reward, so that the mystery of His Rahimiyya be revealed through them. Hence, the attribute of Mercy is shared between three affinites: Rahman (merciful to all), Rahim (compassionate to some), and Marhum (the Recipient of Compassion). So, understand this, and draw a circle (see page 44 of the Arabic text) for this Name: write in the division on the right Ar-Rahman, on the left, 'kulliyat'l-maratib' (totality of grades), for 'Rahma' is extended to all things, and everything on the scale of this extension is 'marhum' (recipient of compassion), and write in the middle 'Rahma'.

And draw likewise another circle for the Name 'Ar-Rahim' except that instead of 'Rahma' in the centre write 'Rahmat'l-wujudiyya' (Mercy of Special Existence) which is related to good works so that the people who are under this Name are men of faith who live their faith through good works; and write in the division (see page 66 of the Arabic text) on the right 'Ar-Rahim', and on the left, 'Momin' (believer), and 'Rahma' in the middle.

Thus, what is valid for the principles (set forth here) is equally valid for their derivations. So, for each letter from the letters of Bismillah and of Fatiha and for each sura (Qur'anic chapter) in general and for its ayat (Qur'anic Verses), 'kalimat' (words) and 'huruf' (letters) there is a circle divided into two sections with a 'barzakh' (middle) partaking of both.

There is no room for further details. It is impossible to refer to

all the mysteries of Divine Wisdom. "Say, if all the oceans are used as ink to write down the Words of Thy Lord, they will soon be empty before the Words of Thy Lord be recorded, and this will be so even if they bring other oceans like them."⁹³ God says the truth. He alone is enough for Guidance on the Way, and He is the best of all supporters. O God, send Thy Blessings upon our Master, Muhammad, who is the first of all things, the middle of all things, and the last of all things. O God, send Thy Blessings upon his children, upon the women of his house, upon his descendents, upon his companions, and upon his group (which is) from among the Prophets, Messengers and Friends of God. O God, send Thy Blessings upon them all with Thy Mercy, O the Most Merciful of all.

Notes

1. Qur'an: 68.1. The Arabic letter ن (nun) which sounds like the English letter N, is also a word meaning a fish, an inkpot, a well, or the trunk of a tree. Sufis refer by it to the mystery of Unicity (ahadiyya) and regard it as containing all cosmic and divine potentialities. It also symbolizes Divine Knowledge (Abdul Karim ibn Ibrahim al-Jili: *Insan'l-Kamil fi m'arifat'l- awakhir wa'l-awail*, II.22.3). The treatise under review however seems to limit its significance:
والنون عبارة عن دائرة تكون
2. Qur'an: 68.1; 96.4. A Symbol for the First Manifestation, the Intellect. For a profound and authoritative expression of this view of the Intellect, see Plotinus: *The Enneads*. Nasafi (*Insan'l-Kamil*) says: عَيْنُ الْمَلِكِ تَعْلِمُ فَرَأَسَتْ Ibn Arabi (*Risalat'l-Anwar fima yumnah sahib al-khalwa min'l-asrar*) refers to the Mover of the Pen as the Right Hand of Truth, meaning the Attribute of Beauty (jamal). Qalam (Pen) is thereby a symbol of 'Aql (Intellect).
3. Non-Quranic. It is derived from the root, wajada, which means 'he found'. As the root suggests, there is an association of the idea of self-discovery with the Arabic concept of existence (wujud). Afnan (*Philosophical Terminology in Arabic and Persian*) refers to the difficulties of distinguishing between the concepts of being and existence. In theological discourse, however, 'dhat' is accepted as an appropriate term for 'being' as distinct from 'sifat' (attributes), and as far as the philosophical discourse is concerned, we owe the distinction between 'necessary' (wajib) and 'mumkin (contingent) being/existence to Ibn Sina. The 'mumkin'l-wujud' is what Mirat'l-Arifin considers as "extant in God but non-existent by itself" (maujud'n bihi wa madum'n bi nafsih).
4. The verb "aknaza" is a reference to the well-known *hadith Qudsi*: "I was a hidden treasure" (kanz).

5. Non-Quranic. 'adum' meaning non-existence, privation and nothingness refers to the unmanifested Being, or Being before Manifestation. The philosophical use is traceable from Kindi (*Rasa'il*) and Farabi (*Ara' Ahl'l-Madinat'l-fadhila*).
6. Qur'an: 3.7; 13.39; 43.4
7. Qur'an: 85.22
8. Qur'an: 5.15; 6.59; 10.61; 11.6; 12.1
9. Quranic: 2.45. Quranic Categories: 'Nafs Ammara' (12.53), 'Nafs Lawwama' (75.2), and 'Nafs Mutma'нна' (89.27). Major Qur'anic References on Nafs: Death associated with Nafs (3.185, 29.57.57); Jesus distinguishes between 'nafsi' (my soul) and 'nafsika' (referring to God) 5.116; Nafs as place of 'zikr' 7.205; Nafs as 'book' 17.14, 51.21, 41.53. The philosophical definition is:

نفس منع حرکت است ذاتا مضره: زاد المسافرین

One of the earliest examples of comparison between nafs (soul) and 'aql (intellect) is found in Ibn Sina's *Kitab'l-Nijat*.

10. *Aql* (Intellect) is Quranic not in form but in sense. The verbal form in the Qur'an, *Yaqilun* (16.57), meaning 'understanding' shares the semantic field with other Quranic concepts of *ilm* (knowledge), *fikr* (reflection), and *zikr* (contemplation). See Rosenthal: *The Triumphant Knowledge, the Concept of Ilm in Medieval Islam*, and H. Askari: *Society and State in Islam* (Chapter on "Modes of Cognition in the Quran").

The origin of the term is a matter of immense importance for all disciplines of knowledge in Islamic thought. Abu Zaid al-Balqi (*Kitab al-Bad'a wa 'l-tarikh*) says:

تیل ستمی عقلاً لانه عمال للمر من التعلی الى ما خطر علیه

This meaning of *aql* as something which binds, controls or prevents one from endangering himself is an explicit reference to what philosophers designate as the practical intelligence. As far as its Quranic and early Muslim connotations are concerned, Ibn Taymiyya (*Kitab al-Radd ala al-mantiqiyyin*) says:

هذا العقل في لفظة الرسول واصحابه واسته بمنى من الاعراض يكون
مصدر مختل عقلاً... والعقل في لفظة فلاسفة اليونان جوهر قائم بنفسه

Ibn Taymiyya is categorical that in the usage of the Messenger and of his companions and community "aql" was just the infinitive, "to understand" and (here he gives his own opinion) was an 'accident' (*aradh*) like any other 'accident' whereas in the usage of the philosophers of Greece (and their followers) it was a self-subsistent entity. Ibn Taymiyya rejects the *hadith* regarding *aql* being the first creation of God as 'fabricated':

«اول ما خلق الله العقل» حديث مرفوع باتفاق روى المعرفة بالحديث

But the over-whelming evidence of the Muslim philosophers and mystics is in favour of the concept of Intellect in more or less Plotinian sense (see *The Enneads*). Ibn Rushd (*Tahafut al-Tahafut*) defines the First Intellect as Pure Act and its own Cause: (فعل محض وعلته)

Farabi (*Risala fi al-Aql*) regards the first Intellect as the First Existent, the First One, and the First Reality:

الموجود الاول والواحد الاول والحق الاول

Kindi (*Rasa'il*) gives a standard philosophical definition:

جوهر بسيط موزك لا شبيهة بمقتضاها

Ibn Sina classifies it as Theoretical Reason (*nazri*), Practical Reason (*amali*), and Material Reason (*hayulani*). See his *Risala al-Hudud*. Nafasi (*Insanul Kamil*) goes to the extent of saying that Intellect is the Vicegerent of God (عقل خليفة خدائ است). Both Farabi and Ibn Sina, while referring to God, regard Him as

واجب الوجود بذاته عقل وعامل ومعقول

The perspective on *Aql* in Islamic thought could be summed up as follows: (a) Intellection – the act of reasoning and understanding (as based on the original and 'apparent' Quranic form of the word), and (b) Intellect – an Existent which, in a theistic context, is the First Manifestation.

The treatise under review seems to forestall the definition of *Aql* as the Intellect but with a difference of far-reaching significance: it identifies the Intellect with the *Nafs'in wahida* (undivided self) of the Qur'an. Intellect now, unlike the Plotinian concept, is both a *Nafs* (Soul) and also *wahid* (one). The *sirr* (secret) of *Aql* is in its *wahdat* (unity). We cannot make things explicit here. Some of the aspects of this 'secret' will be touched upon at a later stage. For the present we just stress this point that *Mirat'l-Arifin* regards *aql* as a creation, and as such it is extant in God but non-existent by itself. It is therefore not the self-subsistent entity which Ibn Taymiyya associates with the 'Greek philosophers'.

For controversies about the nature of *aql* see al-Muhasibi's *Kitab Mahiyat'l-aql wa ma'anahu was ikhtilaf al-nas fihi* (MS. Carullah. No. 1101, Istanbul). See also R. A. Nicholson: *Studies in Islamic Mysticism*; M. Iqbal: *The Development of Metaphysics in Persia*; Seyyed Hossein Nasr: *An Introduction to Islamic Cosmological Doctrines*; and also his Gifford Lectures, *Knowledge and the Sacred*; and M. M. Sharif: *The History of Muslim Philosophy*, Vol. II.

11. Plural: Quran: 74.29.
12. Bukhari: I, Nikah 80; Muslim: 61, 62; Abu Da'ud: 35; Ibn Majah: 77; Hanbal: 2.498; 5, 8.
13. Qur'an: 4.1; 6.98; 7.189; 31.28; 39.6.
14. '*haba*': 'motes' (Afnan: *Philosophical Lexicon, Arabic and Persian*). Lane (*An Arabic-English Lexicon*, Part 8 Book 1, pp. 363-64): *habba* means (a star) rose. The meaning of 'rising' or 'blowing' (of the wind) is generally associated with the word. Ibn Arabi (*Futuhat*, Ch. 6): "When He (God) willed the existence of the world and its establishment in accordance with the determination of which He was aware through the knowledge which He had from Himself, from this entirely pure will there was produced a passive element, by a kind of irradiation of Transcendence towards universal Reality; thus there was produced a reality known as *al-haba*

(literally, a cloud of atoms). Then He irradiated with His Light towards this cloud, which the scholars call universal matter (*hayula*) and in which the whole world is in being." For details see under *hayula*.

15. If one accepts Afnan's view that 'hayula' is a transcribed form of *hylé*, the term could have entered the Arabic language only after the Greek works had been translated. This would then be an unquestionable proof that at least the opening part of *Mirat'l-Arifin* could not be the work of Imam Husayn who lived long before the Greek works were available in Arabic. But it is not so easy to decide about the term under review, for that matter, any term. Those scholars who regard the philosophical vocabulary of the Arabs as largely derived from the translation of the Greek texts seem to ignore certain very important considerations.

(1) The translators were not building in a vacuum but on a widely established foundation which possessed the potential for abstract forms of expression. The very nature of the Arabic language allowed for deriving from one root both associated and differentiated sets of abstractions. One example will suffice here: *ḥaqq* meaning Reality/Truth is one of the most important concepts stressed in the Quran and was given therein a conceptual identity of far-reaching epistemological significance. This led to a terminology which was in no way indebted to the influence of the Greek translations but was present within the conceptual potential of the term, *ḥaqq*: one may list under it terms such as 'ḥaqqiqiyyah', 'ḥaqiqah', 'ḥaqiqat', 'al-ḥaqaiq', 'taḥqiq', 'muḥaqqiq' 'istehḥaq. It is astonishing that Afnan speaks of "the almost total absence of abstractions in the language" (Philosophical Terminology, p. 32) and sets aside the Quranic term, *rahbaniyya*, saying that it is not a concept but only a reference to the concrete practices of the monks. This is unacceptable because to judge which expression is a concept requires one to identify in which kind of discourse it is located; and it is obvious that one word could be either a concept, a metaphor or a concrete

reference depending upon the discourse of which it is then a part. Before deciding the question of discourse, one cannot pick up one term in isolation and pass judgement about its status. As a matter of fact, there is no general and uniform status for any word in human speech.

(2) If Ibn al-Muqaffa predates other translators, one should not merely ask on what foundations he is building his terminology but rigorously explore the structure of those foundations, their components, and the diversity of discourses. It is a deplorable tendency among modern scholars to undervalue the great semantic event, namely, the Qur'an. Thanks to the Japanese scholar, T. Izutsu, this has been considerably balanced and we can now appreciate the transformations which the Qur'an brought about in the structure of Arabic thought by lifting a concrete reference out of its empirical context and making it a concept or a metaphor to point to a general and transcendental level of reality. The revolution that the Quran created can be summed up as a movement from *tashbih* to *tanzih*, from the concrete to the abstract, which led to a diversity of discourse, literal, symbolic, and conceptual, culminating in at least four well-known disciplines: 'kalam' (theology), 'fiqh' (jurisprudence), 'hikma' (philosophy), and 'tasawwuf' (mysticism). Before determining the status of a term, it is paramount to discover to which discourse it first belonged, whether it was a term of single discourse or multiple discourse.

(3) The Qur'an itself contains a multiple discourse, fold within fold, a *zahir* and a *batin*, from clear to "ambiguous" statements, from "signs" to parables. The response to the Qur'an also became a manifold. The foundations of this manifold were however laid in the nature of that *'ilm* which developed around the teachings of the Qur'an, for the Qur'anic knowledge was such that it asked for interpretation, *tawil*. The first hermeneutics of the Qur'an was developed by the children and the companions of Ali Ibn Abi Talib, and as the group was both suspected and persecuted, it was natural they

should teach in a form that was indirect. Hence, we have in the teachings of the Imams a diversity of discourse – from *khutbat* to *munajat* (speeches and prayers) and within each form a further diversity of expression combining symbol with concept, metaphor with example, so that only those who knew what was really intended could understand their true meaning. If we find a term in their teachings, we should be extremely cautious because the *akhbar* (reports) concerning what they taught have reached us in fragments and in doctrinal forms. This is the case with *Mirat'l-Arifin*. There are many terms in it which appear to be of later origin. But it is quite probable that they were present earlier to the development of philosophical literature and had different connotations. The philosophical development, usually looked upon as a great movement that gave to the Arabic language a vast structure of abstract terminology, might have been in another sense restrictive: it might have robbed a word of its vast symbolic value by turning it into a concept within a particular discourse. Such seems to be the case with the term, *hayula*.

The fact that the term was not restricted to one discourse is brought out by Tahanawi (2,1534):

(الهيولي) - حوئية الحيات زائدة كونه، وشكلان ضائق اسيل، حكما وما هيأت اشياء

Al-Kwarizmi (Mafatih'l-Ulum) gives the example of the discourse of the hukuma (philosophers):

جيموئي كل جسم هو الجاهل لصورته كما تختبئ للسري والباب: كما لفظة للسريتم والى فقال:
 وما لذهب للدينار والسوار: فاما الهيولي اذا اطلقت فانه يعني بها طينة العالم انتم جسم
 الكفك اعلى وما يحويه من الاكلاك والكواكب - ثم الفاضل لادبقة وما تتركب منها
 الصورة هي جبهة الشئ وشكله التي يتصور الهيولي بها وبها يتم الجسم كما لغيره و
 البابية في السري والباب والدينارية والسواري في الدينار والسوار: فاما جسم سري من
 الهيولي والعورة ولا وجود هيولي يتلوهن العورة الا في لوجهم وكذلك لا ورد لصورته تنوع
 الهيولي الا في الوهم والهيولي يسمى المادة والعصر والطينة: والصورته تسمى الشكل والهيئة
 والهيئة -

The foregoing definition refers to the body (jism) as comprising matter (hayula) and form (surat). Matter consists of *المادة والعنصر الطين* and form of *الشكل والهيئة والصيغة*. But as we examine the definition again, we notice another discourse intertwined with it. When Khwarizmi distinguishes between 'door' (bab) and 'dooriness' (babiyya), he is referring to the same term, hayula, and yet involving now a totally different discourse, an unexpected shift from 'physics' to metaphysics, from 'matter' and 'form' to 'Ideas'. This is precisely what Tanahawi had in mind while referring to how the concept of 'hayula' was understood in different discourses. Khwarizmi's reference to 'babiyya' ('dooriness') reveals the secret that the term means much more than what its usage in philosophy suggests. This is confirmed when al-Jili speaks of thought as the material (hayula) of the cosmos. It is true that the connotation of materiality is there linked up with the term but the material now referred to is not 'matter' consisting of *الطينية* but of thought (*خيال*).

There is another side to this kind of problem. The meaning we put into the word "matter" depends on three things: i) what sort of world outlook we have, materialistic or idealistic; ii) at what stage is our knowledge of the material foundations of things; and iii) in what particular discourse we are engaged when we use the term in question. What is obvious is that as far as knowledge of the material world is concerned we are now far from the simplistic and erroneous conception of the well-known four elements – air, fire, earth, and water; and we now know that the only sensible way to talk about matter is to first determine at what level we are looking at it – molecular, atomic, nuclear, sub-nuclear. But the surprising thing about the words we use is that we can all pretend to carry on a meaningful conversation by sharing a word though it is understood quite differently by each one of us. A mystic, a nuclear physicist, a Marxist, and a brickmaker can all use the word, matter, for at least a few minutes, if such a group could be imagined as carrying on

some kind of talking, if for no other reason than that they are all members of the human race. But very soon all communication between them will stop as soon as they discover that they do not really understand each other. But when each member of our extraordinary group returns to his own associates, the word that was previously a sheer fiction obtains a meaningfulness within the discourse which is the universe of his thought. Hence, when we hear somebody speaking, we should know who he is; for to communicate we need some insight into his being. When he is a mystic and when he says 'hayula' from which the form of the universe was brought out, we cannot possibly draw from his reference to 'hayula' that he is speaking of matter in a physical sense because being a mystic he knows that the real agent is creative Thought, or in the Quranic terms, the '*amr*' of God. In order to hint at what he really means by 'hayula' he may bring in close juxtaposition another word about whose status there is no confusion, namely, '*anqa*' (see Note 16), that it is a fabulous bird "*whose name is known but whose body is not known*" and that it is a symbol. To bring it into an equation with a concept, namely, hayula, is to hint at the true meaning of both, that the reference is to a reality whose name is known but whose body is not known. This device of juxtaposing concepts and symbols is familiar to students of mystical texts because this is one of the ways in which true meanings are both concealed and expressed. In the text of the treatise under review we read about five things – *haba* (see Note 14) which means 'blowing mist' or 'cloud of atoms' (a concrete reference); *hayula* which is a concept for 'matter'; '*anqa*' which is a fabulous bird (a symbolic reference); *ratq* which means 'a patched garment' (most probably another symbolic hint); and *unsur* which means 'element' (both a concept and a concrete reference). Such an extraordinary combination cannot be meaningless nor just there for the love of words. See Note 18 for our interpretation of '*unsur*'. What is suggested here is that in the context in which 'hayula' is

mentioned it cannot possibly mean 'matter' as it was understood by the philosophers. It was a reference to a reality whose nature was revealed through the symbolism of 'bird' and 'patched garment'. Those who are familiar with this mode of communication are not deceived by the apparent meaning of a term. For example, *haba* is meant to represent 'a cloud of atoms'. But Abu Yusuf Afzaluddin, one of the Khalifas of Khaja Hasan Nizami of Delhi, while referring to this term in his Urdu translation of *Mirat'l-Arifin*, says that it is "the outward of the Spirit which has the potentiality to manifest the forms of the world."

It appears that both Ibn Arabi and al-Jili tend to go into details about the first irradiation (*tajalli*) and refer to the terms we have discussed here as if they are physical realities. But one should make oneself familiar with the totality of their writings in order to apprehend how far their reference is 'physical'.

16. It "signifies a bird, of which the name is known but the body is not known (or it is a fabulous bird) . . . it is said to mean a great bird that is not seen save once in ages; and by frequency of usage it became a name for calamity . . . it is also said to be called 'anqa because it has on its neck a whiteness like the neck-ring . . . it is found at the place of the setting of the sun." (Lane: *An Arabic-English Lexicon*, Part 5 Book 1, p. 2177.

The difficulty is that 'anqa' is a symbol here and is identified with 'hayula' which is a concept, and with 'haba' which literally means 'blowing' or perhaps blowing mist.

17. Quranic: 82.8. It is a well-defined term in philosophy: Farabi (*Mafariqat*): *المهوتة الجسمية... التخلية والمحسوس والمتوهم*

موتة سارية، مفارقة، معقولة، جسمية: Ibn Sina (*Kitab'l-Nijat*):

(Material, separate, intelligible and corporal forms)

Ghazali (*Maqasid*): *المهوتة عند الحكميين تعرض تايبع الوجود المحل*

18. Non-Quranic. According to Lane (*Arabic-English Lexicon, Part III, Book I, p. 1027*), 'rataqa' means 'he sewed up'; 'ritaq' means a 'patched garment' or a garment of two pieces of cloth sewed together; and there are other meanings which are not relevant here. Now, 'ratq' is identified in the text with the great element – 'unsur'l-azam.

The scientific meaning in the conventional language of philosophy is that of an element whereof are composed the material substances of different natures. But Lane (part 5, p. 2063) gives another meaning of 'unsur: **فلان كريم النفس**

(Such a one is of generous origin, or race). And if we apply this meaning to the present text, 'unsur'l-azam will mean 'the great origin' (not the 'element' of philosophy). This is another proof that the terms used in Mirat'l-Arifin possess meanings which are different from what the terms came to mean in philosophical discourse. And as for this 'great origin', Suharwardi (*Hikmat'l-Ishraq*) says: **العقل المسمى بالانفصال اعلى**

and Mulla Sadruddin Shirazi (*Rasa'il*) adds:

في بيان الفلسفة بالانفصال اعلى وفي بيان الشريعة بالعلم الاعلى الالهي

19. *ayan*: individual, entity, essence. Non-Quranic in sense. Afnan says that "it is difficult to tell how and when it first originated" (*Philosophical Terminology*, p.101). Sayuti (*Al-Muzhir*. Vol i. p.459) defines **العين نفس الشيء**

Other definitions are:

Ibn al-Muqaffa (*Mantiq*): **عين الشيء اصله**

Mulla Sadra (*Asfar*):

لمساة بالمصيات عنه الكمال و بالاعيان الثابتة عند ارباب الكلف

It is significant that while translating the first of the Aristotelean Categories Ibn Muqaffa uses the term "*ayan*", whereas Kindi, Dimishqi, the Ikhwan al-Safa, and Ibn Sina translate it as **جوهر**. The latter regards it as contrary to **معرض** (accident).

20. In philosophical discourse, it means 'generated bodies', also it

is a general term for world/cosmos. The plural however suggests that the term stands for 'body'; and hence, Ibn Sina (*Kitab al-Nijat*) speaks of *نظام الكواكب*, and Jami (*Sharah Attar*) refers to *مراتب كوني*.

But later in *Mirat'l-Arifin* we get the abstraction, *kauniyya*, and this will then mean Cosmic/phenomenal.

21. Quran: 52.2
22. Quran: 52.2; 17.58; 33.6
23. Quranic: 22.11 meaning 'margin' which is not relevant here. The plural in the text means 'letters'.
24. Quranic: 10.64; 18.109; 7.158; 18.27; 66.12.
25. See the Introduction.
26. *Fatiha* meaning 'opening' is the title of the first chapter of the Quran, *Fatiha* as "the Seven Oft-Repeated Verses" (Quran 15.87).
27. The reference is not clear. It is not certain whether it refers to the Prophet who is later designated as 'Word', or is an obvious reference to the Greatest Name of God. Abu Da'ud (Bab al-Witr 23) gives the following *hadith*:

اسم الله الا اعظم في حقائق الالبيين... دنا تحذركم لآل عمران

The Opening of Al-Imran (Chapter 3 of the Quran) –

الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٠﴾

– mentions 'the Greatest Name', The Living, the Ever-Lasting.

28. The importance of *Fatiha* is clearly established on the basis of Prophetic Tradition: Tirmidhi: Mawaqit 63; Hanbal: 2, 428; Bukhari: Jana'z 66; Tirmidhi: Jana'iz 39; reference is also made in the Tradition to the *Fatiha* of the Torah: Al-Darimi, *Fadhail Quran* 1.7 *فا تحذركم لآل عمران*. Fakhruddin Razi's commentary on *Fatiha*, Sadruddin Qunawi's *I'Jaz'l-Bayan fi ta'wil Ummi'l-Qur'an*, and Abdul Karim Jili's exegesis of Bismillah are some of the old examples of the discussion on the importance of the *Fatiha*.

Abul Kalam Azad's detailed commentary after the approach of Mohammad Abdoh is however a different attempt. Also refer to Tabari: 1.35–66; Zamakshari: Kashshaf 1–15; and Sayuti: Itkan 1.54.

29. Title of Ali ibn'l-Husayn, the fourth Imam of the Shi'ites.
30. Qur'an: 2.119; 7.54; 14.32; 16.77; 17.85.
31. Qur'an: 3.190; 13.16; 30.11
32. 'Harf' is here a representation of both the status of a thing and also a reference to how we look at it. For an esoteric reflection on the mystery of 'harf' see al-Niffari: *Mawaqif* (tr. A. J. Arberry)
33. A Quranic Concept: 'Common word' 3.64; 'Pure Word' 14.24; Word of God 9.40; 'His Word' – John and Jesus 3.39, 3.45, 4.171, 7.137, 9.40; Word of Piety 47.26; Lasting Word 43.28; As Decree/Judgement 10.19, 33.96, 11.110, 119; 20.129, 39.19, 71; 40.6; 41.45, 42.14; 42.21; 'True Word' 6.115; 'Qual' (Utterance) 9.74, 18.5; 'Kalimat' (for Adam, Abraham) 2.37, 2.124, 66.12; Unchangeable Word 6.34, 10.64; Countless Words 18.109, 31.27, 18.27.
34. This is a reference to those letters which are found in the Qur'an at the beginning of certain chapters about which there are several theories (Refer to Bell and Watt: *Introduction to the Qur'an*, and also to "Letter Symbolism in Sufi Literature" in A. Schimmel's *The Mystical Dimensions of Islam*). Mirat'l-Arifin contains certain principles to decode these mystery letters by giving one example of 'Alif Lam Mim', the letters with which the second chapter of the Qur'an begins.

This is how the mystery letters are located in the Qur'an:

- 1)  (Chapters 2, 3, 29, 30, 31, 32)
- 2)  (Chapter 7)
- 3)  (Chapter 13)
- 4)  (Chapters 10, 11, 12, 14, 15)
- 5)  (Chapter 19)
- 6)  (Chapter 20)
- 7)  (Chapter 26, 28)

- 8) طس (Chapter 27)
 9) یسین (Chapter 36)
 10) ص (Chapter 38)
 11) حمص (Chapters 40, 41, 42, 43, 44, 45, 46)
 12) ق (Chapter 50)
 13) ن (Chapter 68)
35. A compound expression is one which is composed of two or more words. Example: athna'ash'ar (twelve).
36. Quran: 2.23; 9.64; 9.86; 9.124; 9.127; 10.38; 24.1.
37. Non-Quranic. The philosophical use of *wajhah*:
 ووجه عقلی، وجه کونی
 (Mulla Sadra: *Afsar*)
38. Quranic in form but not in sense. It has different connotations among philosophers and theologians. Ibn Sina (*kitab al-Nijat*) defines it as follows: کل ذات قوا سما فی موضع هو عرض
- See also Ghazali: معیار (p.171)
39. Non-Quranic. Luzūm/lāwazim mean concomitant/s. Ibn Sina (*Kitab Mantiq al-Mashriqayn*) says:..
 لانهم يوصف الشيء بعد تحقق ذاته
40. *Nisba* is relation – causal, biological, logical, and spiritual. *Madhaf* means 'the correlative' which Ibn Sina (*Danish Name Ala'i*) defines as
 مضاف را خاصیت آنست که هر یکی را بقیاس دیگر دانند
41. *Haqq* has many different connotations in the Quran. Here it refers to God as the Ultimate Truth and Reality (Quran: 22.6; 24.25) Mulla Sadra (Afsar) says, in his characteristic manner, about God that He is
 حقیقه الحقائق، مذهب الذرات و مجوهر الجواهر
42. "He was and there was nothing beside Him. *He is as He was.*" It was one of those Prophetic sayings which, though not found in the traditional collections of hadith, led to a profound and extensive development of Sufi thought. "He is as He was" is one of the few statements in the history of religious literature which sum up a world of mystery. We can only refer here to its most obvious meaning that God is such

- that nothing was added to Him when the worlds came into existence and He will not be made less by their passing away.
43. *Dhat* as Kindi (*Rasa'il*) defines it as ذات الشيء which means 'essence of a thing'. Similar is its use as a term in Farabi (*Madinat al-fadhila*), Ibn Sina (*Kitab al-Nijat*), and Ibn Rushd (*Tahafut al-Tahafut*). According to Sayuti (*Al-Muzhir*), its use began by the Mutakallemin. Among the philosophers it began with Kindi.
44. *Ilm* (knowledge) and *dhat* (Being) are one. Nasir Khusru (*Zad al-Musafirin*) says: علم کرامی نفس است

The unity of *dhat* and *sifat* as a well-known theological postulate of the Mutazalites only resembles the reference here to the oneness of knowledge and Being. We can only talk in terms of a metaphor – a mirror which helps us to apprehend (not conceive) the transparent nature of *ilm* in relation to *dhat*.

The Muslim preoccupation with knowledge both philosophically and religiously is based on the Quranic concern with the *furqan* between truth and untruth. The Quran contains a theory of knowledge which requires to be fully explored. The references to (a) ربیب (b) شنبه (c) شنب (d) نطن (e) علم (f) پین constitute a system (Quran: 4.171). The '*ilm*', in this series, should not be confused with God's '*ilm*' for His knowledge does not involve a preceding state of doubt and a following state of certitude. Hence, '*ilm*' in the series enlisted here is *ma'arifa*, and it is precisely this *ma'arifa* which is one of the themes of *Mirat'l-Arifin*.

See Izutsu: *A Comparative Study of Key Philosophical Concepts in Sufism and Taoism*; Seyyed Hossein Nasr: *Knowledge and the Sacred*; M. M. Sharif: *History of Muslim Philosophy*, Vol II.

45. The Divine Realities (*haqaiq ilahiyya*) pertain to knowledge emanating from God for which there are two manifestations – *Umm'l-kitab* which is knowledge in its totality and generality, and *Kitab'l-Mubin* which is knowledge in its

unfolding into details and particulars. The former stands for *dhat* (Being) wherein there is no differentiation, and hence the totality and generality which *Umm'l-Kitab* represents is linked with *Dhat*, whereas Knowledge, as a movement from the general to the particular, is linked with *Kitab'l-Mubin* which by definition is a Detailed Book. Knowledge of God is however one, and its Godly character is not at all affected whether we call it by one name or many names. This is similar to what al-Jili (*Insan'l Kamil*) says of the *Ruh* (The Spirit) which has many names – The Pen, the Spirit of Muhammad, the First Intelligence, and the Holy Spirit, on the principle of naming the original by the derivation, but in the presence of God it has only one name, *al-Ruh*. The same thing can be said about *'Ilm* and its different names.

46. The Cosmic (phenomenal) Realities (*haqaiq kauniyya*) appear to pertain to the embodiment of knowledge in the Pen and the Tablet. But this stage is far from 'embodiment' except that the images of the Pen and the Tablet seem to refer to this principle. The dimensions of thought involved here are far from a simple difference between a Pure idea and an Image. Even in the descent (*tanazzul*) of *'Ilm* there is always the link with the transcendental. Therefore, Mirat'l-Arifin immediately adds that there is correspondence between *Qalam* (Pen) and *Dhat* (Being).
47. Quran: 2.251; 3.26; 5.17
48. Quran: 38.34; 20.5
49. Quran: 2.255; 38.34
50. Abdul Karim al-Jili (*Insan'l Kamil*) uses the same expression – *nuskha* (copy, transcript). There is an overall correspondence between al-Jili's *Insan'l Kamil* and *Mirat'l-Arifin* but the latter is a compact and systematic essay with an authority of an *Imam*. Mirat'l-Arifin can be regarded as *umm'l kitab* for whatever has been written afterwards about the *Fatiha* and *Insan Kamil*. See the Introduction for details.
51. The earliest reference to the idea of a Perfect Man is made by Abu Yazid al-Bastami (d.874), a contemporary of Imam

Hasan al-Askari (d.872), who defines "the perfect and complete man" (*al-kamilu'l-ta-mm*) who, after being invested with Divine attributes, becomes unconscious of them. This definition of "the perfect and complete man" is cited by Abul Qasim al-Qushairi (d.1074) in his famous *Risala* (p.140, 1.12). Also refer to the *Sharah Risala-i Qushairiyya* by the sixth Chisti Saint, Khaja Gesuderaz of Gulbarga (d. 1442); Ibn Miskawaih: *Faadh al-Asghar*; Ghazali: *Mishkat al-Anwar*, and *Ihya'Ulum al-Din*, Vol IV; Suharwardi Muqtul: *Munis'l-Ush'shaq*; *Rasa'il Ikhwan al-Safa Part III*; Ibn Arabi: *Fusus al-Hikam*, *Futuh al-Makkaiyya*, and *al-tadbirat al-ilahiyya fi islah al-mumlikat al-insaniyya*; Ibn Kadib al-Bari: *Mawakif al-ilahiyya*; Abdul Karim al-Jili: *al-insan'l-kamil fi ma'rifati'l awakhir wa'l-awa'il*; and Mahmud Shabistari: *Gulshan-i Raz*.

Also Abdul Jabbar al-Niffari: *Mawakhif*; Fariddudin Attar: *Tadhkirat al-auliya* and *Mantiq at-tayr*; Ali Ibn Uthman al-Hujwiri: *Kashf al-Mahjub*; Abu'l Majd Majdud Sana'i: *Hadiqat al-haqiqat wa shari'at at-tariqat*; Abdurrahman Jami: *Nafahat al-uns*; Jalaluddin Rumi: *Mathnawi*; Abu Nasr as-Sarraj: *Kitab al-luma fi 'l-tasawwuf*; Khaja Mir Dard: *Ilm'l-Kitab*.

For the Tafsir of Imam Jafar al-Sadiq see Paul Nwyia: *Exegese coranique at langage mystique*.

For modern works: M. Iqbal: *The Development of Metaphysics in Persia*; Louis Massignon: *La passion d'al-Hosayn ibn Mansour al-Hallaj*; R. A. Nicholson: *Studies in Islamic Mysticism*; Henri Corbin: *L'Homme de lumiere dans le soufisme iranien*; and also Corbin's *Creative Imagination of Ibn Arabi*; M. M. Sharif: *The History of Muslim Philosophy*; and Seyyed Hossein Nasr: *An Introduction to Islamic Cosmological Doctrines*, and *Knowledge and the Sacred*; T. Izutsu: *A Comparative Study of the Key Philosophical Concepts of Sufism and Taoism*; E. Underhill: *Mysticism: A Study in the Nature and Development of Man's Spiritual Consciousness*; F. Schuon: *Dimensions of Islam*; and A.

Schimmel: The Mystical Dimensions of Islam.

For the development of the idea of *insan'l-kamil* see the Introduction.

We should, however briefly, list here the most central forms of expression used in the Islamic literature to describe or refer to the Perfect Man.

- 1) "The Perfect and complete man" (al-kamilu'l-ta'mm)—Bayazid al-Bastami.
- 2) "The Microcosm" (alum 'l-saghir) — Ikhwan'l-Safa, and Ibn Miskawaih
- 3) "The all-inclusive world" (kaun jamai) — Ibn Arabi.
- 4) "The middle world" or "the all-comprehensive middle" (barzakh jamai) — Abdul Karim al-Jili
- 5) "The Mirror" (mirat) — Abdul Karim al-Jili

Forms of expression which are derived from the Qur'an and applied to the Perfect Man are: The Vicegerent of God (khalifa't-allah); 'kalima' (Word); The Manifest Imam (Imam'l-mubin); and "One with whom is the knowledge of the Book" (Sura 13, last verse).

The titles by which the Perfect Man is called are: *Imam* (among Shi'ites), *Qutb* (Pole), *Madār* (Pivot), *Walī* (Saint) and *Shaykh* (Master) in Sunni circles.

Mirat'l-Arifin takes the concept to the level of *haqiqat'l-kulliyat'l-insaniyya* (Totality of the Human Reality) with the equation between the *Fatiha of the Kitab* and *Insan'l-Kamil* who includes both the cosmic and spiritual realities and is a *barzakh* between them.

52. *Tayyun*: individuation/specification
 والتبين هو التخصيص... والتبين الأول عند الصوفية هو مرتبة الوحدانية
 والتبين الثاني عندهم مرتبة الواحدانية (تقاضي: ج ٢، ص ١٠٤٥)

53. *Hulul*: transmigration/descending upon/incarnation. Nasafi (//) in *Insanul Kamil* says:
 حلول والحداد باطل منه

الحلول... توطين : حلول صفات غير مدركة و صفات مدركة (تفاوت)

54. *Shuhud* is not a philosophic term. *Mutluq* is defined by Jami (*Sharah Attar*) as *ghair muqqaiyad* (unconditioned). *Shuhud*

- however is an important Sufi term associated with the doctrine of *wahdat al-shuhud* (unity of contemplation). In strictly doctrinal terms, those who follow the school of *wahdat al-wujud* regard divine attributes as *ayn dhat* (one with Being, Being itself), whereas those who are *shuhudi* regard Divine attributes neither Being nor other than Being.
55. Quran: 30.7; 57.3; and 57.13.
 56. Quranic. *Batin*: 57.3 Pl. *Butun*. The Quranic usage of the plural, except in the case of 16.69 which allows reflection on its metaphorical aspect, is not related to the concept in the treatise under review.
 57. *Barzaq*. Quran: 23.100; 25.53; and 55.20. It occurs in Suharwardi's *Ishraq*, Jami's *Sharah Attar*, and Mulla Sadra's *Asfar*. Abdul Karim al-Jili says: "The Perfect man is neither Absolute Being nor contingent being but a third metaphysical category (*barzaq*) – cited in Nicholson's *Studies of Islamic Mysticism*, p. 104.
 58. Quran (In connection with Jesus – the Holy Spirit): 2.87; 2.253; 5.110; Spirit from Him, 4.171; in connection with Mary, 19.17, 21.91; 66.12; Gabriel as *Ruh al-Amin*, 26.193; in connection with Adam, 32.9; 15.29; 38.72; and as *Amr*, 17.85.
 59. *Mirat'l-Arifin* follows the Quranic distinction between *Ruh* (Spirit) and *Nafs* (Soul).
 60. For a recent emphasis on this perspective on man see Seyyed Hossein Nasr's *Knowledge and the Sacred* (Edinburgh University Press, 1981), particularly the chapters on "Man, Pontifical and Promethean" and "The Cosmos as Theophany".
 61. "Who knows his self knows his Lord" – a hadith attributed to the Prophet and also to Ali Ibn Abi Talib whose authenticity is established by *tawatur* (unbroken oral transmission) written down in almost all Sufi texts. It is, however, not found in the traditional collections of *hadith*. Rumi (d.1273), like all other Sufis, refers to it in his *Mathnawi*. For its documentation see B. Furuzanfar's

Ahadith e Mathnawi cited by A. Schimmel in *The Triumphal Sun*. It is only in the treatise under review that this celebrated saying forms part of a coherent system of thought, and only through this treatise that we realize in what framework the knowledge of the self is located. Also refer to Ibn Arabi's *Risalai Wujudiya*.

62. 1) دیوان سیدنا علی ابن ابی طالب

(British Museum No. 14573.c.28)

2) دیوان شعر امیر المومنین علی ابن ابی طالب

(British Museum No. 14573.b.39)

All the manuscripts (see Introduction) give the same verses as found in the text we have used here; except that in Manuscript (2) the order is different.

63. Quran: 17.14.

64. Quran: 41.53.

65. Quran: 51.21.

66. 2.1.

67. *Ahadiyya* (Unicity) as an Islamic way of referring to the Absolute Being rests for its authority on Quran 112. God is One, and to say this is not to bring Him under the category of number, as He transcends all predication and all categories. *Ahadiyya* is a stage above *wahidiyya* (oneness). It is Pure Being, Unmanifested and Simple admitting of neither duality within nor without.

68. *Kaun Jamai* (a world comprehensive of all worlds) is Man – an idea found in *Rasa'il Ikhwan al-Safa*:

رسائل اخوان الصفا: جز الث: الرسالة الثانية عشر من الجسيمات والبطيات
في قول الحكماء ان الانسان عالم محير؛ جز الثالث والرابع الثاني ان العالم انان كبير

Al-Jili advances the idea of the Brethren of Purity by stressing that the Perfect Man is a microcosmos of a higher order reflecting both the powers of nature and the Divine powers as in a *mirror*.

69. Quran: 13.43.
70. Quran: 6.59
71. Quran: 6.75; 7.185; 23.88; and 36.83.
72. The Perfect Man here is the Prophet.
73. Note: *Mirat'l-Arifin* refers to the *wahdat* (oneness) of Man and not to *ahadiyaa* (unicity) which should be said only of God.
74. The Arabic, *taur*, as a philosophic term means 'state' on the authority of Ibn Rushd (Tahafut): *الموجود بين اثنين من طور الى طور*. It is also worth noting that *al-maujud* here is the *mumkunul wujud* which is a term coined by Ibn Sina to refer to 'contingent existence'.
Daur – meaning 'cycle' is classified by Ibn Taimiyya (*Kitah al-Radd ala al-mantaqiyan*) as
الدور ثلاثة (لكونى، الحكيمى، والفقيهى، الحسابى)
75. 'mawatin' (مواطن): Realms; singular: 'mawtin' (موطن). Ibn Arabi refers by this term to the ultimate grounds or homelands of created experience. They are six in number: pre-creation, this world, the subtle (intermediate) world, Resurrection, Hell/Paradise, and the site of the Vision of God. The idea of 'mawtin' (country/homeland) is also associated with the Sufi idea of 'moment': the 'moment' you are in is your 'country' or homeland. See Ibn Arabi's *Journey to the Lord of Power* (Tr. by Rabia Terri Haris, East West Publications, 1981)
76. Quran: 95.4; 17.70; 2.34.
77. Quran: 25.45.
78. One of the well-known *hadith qudsi* regarded as authentic by all Sufi schools. See William A. Graham: *Divine Word and Prophetic Word in Early Islam*, Monton, 1977.
79. *Mirat'l-Arifin* gives four categories of *Umm'l-kitab*:
 - a) The point of the letter, *ba*;
 - b) The *ba* of the *Bismillah*;
 - c) The *Bismillah*; and
 - d) The entire *Fatiha*.

80. A well-known conception associated with the *Ikhwan al-Safa*. See Geo Widengren's "*The Gnostic Technical Language in the Rasa'il Ikhwan al-Safa*. Ibn Miskawaih (*Faadh al-Asghar* Part III) refers to Man both as a microcosm and a composite: "What ever things are found in the macrocosm are also found in man, both manifestly and obscurely. Man is composite. It is not possible for simple elements to be found in him in their simplicity because if that were so the simples would immediately dissolve man and cause him to be non-existent; if the fiery element came into the body in its simplicity it would burn up the other parts which were in the body, and all those parts would dissolve and find their centre. Thus all the elements are found in man in composition."
81. The technical definition of the point is given by Ibn Sina (*Risalat'l-hudud*) as:
- النقطة ذات غير مستقيم ولها وضع هي نهاية الخط

But in the language of the mystics it is the last of the images from the world of phenomena to point to a world which neither a concept nor a symbol can represent. The Point is a hint of the Unmanifested and a symbol for the epitome of all existence and knowledge. It is without any quality and quantity and yet all qualities and quantities have emerged out of it. The point is there, and yet not there: it is a subtle (*latif*) existence which is also non-existence. It is called nothingness, and yet it is the beginning of all existence. The point is Existence; the line is extension and multiplicity; parallel lines are the origin and the end; and the circle is the falling back of everything on the One who is both present and absent.

82. The Arabic letter, 'sin' (س) which sounds like the English, 's'.
83. Muslim 4.38, isnad 13 (Abu Huraira).
 Muslim 4.41, isnad 13; 4.39, isnad 24; 4.40, isnad 24.
 Musnad 11.241, isnad 13; 11.285, isnad 24; 11.460, isnad 24.
 Tirmidhi: Tafsir S.I. No. 1., isnad 13.

Muwatta' 3.99, isnad 24.

Nasai 11.23, isnad 24.

Abu Da'ud: 2.132. isnad 24.

84. *Thalathan* could also mean "three times (Muhammad said)".
85. Ibn Majah: 33.52.6, isnad 13; the frame story is omitted.
86. Man as '*barzakh jama'*' (all-comprehensive mediator) is an idea which runs through all mystical literature. Abdul Karim al-Jili, as Nicholson says, regards man as cosmic thought "assuming flesh and *connecting* absolute Being with the world of nature." (*Studies in Islamic Mysticism*, p.84) Ibn Arabi (*al-Isfar 'an risalt'l anwar*) seems to restrict the concept of 'barzakh' to his 'third realm' which is between this world and next. But he also calls it 'interval' and says that it is the imagination. Al-Tahanawi (*Istilahat*) reports (cited by R. Arnaldez, "*Insan al-Kamil*" Encyclopaedia of Islam, Vol III, New Edition): "The Perfect Man is the isthmus (*barzakh*) between necessity (*wujub*) and possibility (*imkan*), the mirror which combines the attributes of eternity and its laws with the attributes of the generation of beings. He is the central point between the 'Haqq' and 'Khalqq'. Through him and through his heirarchical rank (*martaba*), the emanation (*fiyad*) of the Haqq and its presence (*madad*), the source of subsistence (*baka'*) of that which is not God, make their way to the entire world, the upper and the lower. Without him (Man) and without the quality of 'barzakh' (*barzakhiyya*) which does not cut itself off in either of the two extremes, nothing in the world would receive the divine presence of the Unique, for lack of relationship and link." Al-Tahanawi also refers to Djami's *Sharh alFusus* which also reiterates the same things about the Perfect Man. Another passage from the article of Arnaldez will bring out the development of the idea of 'barzakh' into that of a *qutb* and *madar* (pole and pivot). While referring to Ibn Kadib al-Bari, Arnaldez says: "Man is the point of the sphere which serves as a pivot (*madar*) for existence. The Perfect Man is unique in all eternity. But he appears in different guises (*malabis*) and receives various

names. His name in principle is Muhammad, his kunya Abu'l-Kasim, his attribute 'Abd Allah, his title Shams al-Din. His other names vary with each epoch, in harmony with the guise of that epoch. But all are united in Muhammad. Spiritual men are in the image of Muhammad, which refers to the Muhammadan Reality, and one sees Muhammad in such images. There is no metempsychosis (*tanasukh*) there, but merely the irradiation (*tadjalli*) of the Muhammadan Reality in each era upon the most perfect of men, who thus become the representatives (*khulafa*) of the Prophet on the plane of manifestation (*zahir*), while the Muhammadan Reality is the hidden side of their own reality."

How far this doctrine is present in *Mirat'l-Arifin* see in the Introduction, but for the moment we point out just this that the treatise under review systematically moves from the idea of *insan al-kamil* to *haqiqat al-kulliyyat'l-insaniyya*.

87. Quran: 55.27; 55.78.
88. Quran: 16.6 (which is not at the same conceptual level as in the treatise under review). The Quranic conjunction of *jamal* (beauty) with *sabr* (patience) and *ḥaqq* (truth) is far more significant (12.18, 63; 73.18; 103).
89. *Kamal* (Perfection) is not a Quranic word but its conception is spread over the entire Quran, for all the Beautiful Names of God reflect Perfection.
90. Quran: 7.48.
91. The starting point of all speculation concerning *ama* or *amayya* is the Prophetic Tradition: The Prophet was asked, "Where was your Lord before the creation of the world?" He replied, "In *ama*". All further knowledge about it is withheld. The author of the *Mirat'l-Arifin* also does not offer any clues. The hint is however made that to enter into discussion about it might lead us away from *tawhid*. But the speculation went on. *Ama* means 'blindness' and also 'cloud'. Ibn Arabi whose

speculations could hardly be matched by any other mystical writer, whose ideas were explained by Abdul Karim al-Jili, identifies *ama* with the seat of the Name, *al-Rabb* (the Lord). The Prophet is reported to have added, "There was no space either above or below (*ama*), which led to identify it as the dark mist above which is a void and below which is a void. However, the idea of *ama* proved useful to refer to the Unmanifested, the absolute inwardness (*butun*) or occultation (*istitar*) of Reality, and Jili goes to the extent of putting *amayya* above *ahadiyya*. Here Jili goes beyond 'the One' of Plotinus. Let us recall here what a modern Muslim philosopher and mystic, Muhammad Iqbal, says in this connection: "We have now finished all the essential names and attributes of God, and proceed to examine the nature of what existed before all things. The Arabian Prophet, says al-Jili, was once questioned about the place of God before creation. He said that God, before the creation, existed in 'Ama' (blindness). It is the nature of this blindness or primal darkness which we now proceed to examine. The investigation is particularly interesting, because the word translated into modern psychology would be 'the unconsciousness'. This single word impresses upon us the farsightedness with which he anticipates the metaphysical doctrines of modern Germany. He says that the Unconsciousness is the reality of all realities; it is the Pure Being without any descending movement; it is free from the attributes of God and creation; it does not stand in need of any name or quality, because it is beyond the sphere of relation. It is distinguished from the absolute oneness because the latter name is applied to the Pure Being in its process of coming down towards manifestation. It should however be remembered that when we speak of the priority of God and the posteriority of creation, our words must not be understood as implying time; for there can be no duration of time or separateness between God and His creation. Time, continuity in space and time, are themselves creations, and how can a piece of creation intervene between

God and His creation. Hence, our words before, after, where, whence, etc., in this sphere of thought, should not be construed to imply time or space. The real thing is beyond the grasp of human conceptions; no category of material existence can be applicable to it; because, as Kant would say, the laws of phenomena cannot be spoken of as obtaining in the sphere of noumena.” (Muhammad Iqbal: *The Development of Metaphysics in Persia*. Luzac, London 1908).

For the rejection of the hadith about ‘amayya’ (همایه) as fabricated see a brief manuscript in India Office Library IOL Persian.

92. ‘Bismillah’ occurs in the body of the text of the Qur’an three times: 1.1; 11.41; 27.30
93. Qur’an: 31.27.

APPENDIX

Ahl'l- Irfān Contemporaries of the Imams from the House of the Prophet*

632-870-940

Ahl'l-Irfān

IMAMS

1. Ali Ibn Abi Talib
(d.41/661)

Abu Dhar Ghafari (d33/653)
Salman al-Farisi (36/656)
Muhammad b. Abu Bakr (38/658)
Abu Darda 'Uwaym b. 'Amir (?)
Uwaiys al-Qarani (40/660)
Bilal Habashi
Miqdad b. al-Aswad(?)
Abu'l-Yaqzan 'Ammar b. Yasir(?)
Ma'itham Tammar (?)
Kumayl ibn Ziyad Najafi (77/696)
Muhammad ibn al-Hanafiya
(82/701)
Hasan Basri (102/720)

2. Hasan Ibn Ali
(d.50/670)

Kumayl ibn Ziyad Najafi (77/696)
Muhammad ibn al-Hanafiya
(82/701)
Hasan Basri (102/720)

3. Husayn ibn Ali
(d.61/680)

Kumayl ibn Ziyad Najafi (77/696)
Muhammad ibn Hanafiya (82/701)
Hasan Basri (102/720)

4. Ali Ibn'l-Husayn
Zain'l-Abidin
(94/712)

Kumayl ibn Ziyad Najafi (77/696)
Muhammad ibn al-Hanafiya
(82/701)
Hasan Basri (102/720)

5. Muhammad al-Baqir (d.114/732) Hasan Basri (102/720)
Malik b. Dinar (137/754)
6. Ja'far al-Sadiq (d.140/757) Malik b. Dinar (137/754)
Habib al-Ajami (156/772)
Abu Sulaiman Dawud b. Nusayr al-Ta'i (161/777)
Abu Ishaq Ibrahim b. Adham b. Marsus (162/778)
7. Musa al-Kazim (183/799) Habib al-Ajami (156/772)
Dawud al-Tai (161/777)
Ibrahim b. Adham (162/778)
Abdul Wahid b. Zaid (170/786)
Ra'bya Basri (185/801)
Abu Ali al-Fudayl b. 'Iyad (186/802)
Hudhi'a Mar'ashi (190/805)
Abu Ali Shaiq b. Ibrahim al-Azdi Balkhi (194/809)
8. Ali al-Raza (202/817) Abu Ali al-Fudayl b. 'Iyad (186/802)
Abu Ali Shaiq b. Ibrahim al-Azdi Balkhi (194/809)
Hubai'ra Basri (200/815)
Abu Mahfuz M'aruf Al-Firuz Al-Kharkhi (200/815)
9. Muhammad at-Taqi (221/835) Al-Sayyida Nafisa (209/824)
Sa'id al-Khairwani (211/826)
Abu Sulayman Abd'l-Rahman b. Atiyy al-Darani (215/830)
Alla'uddin Dainuri (221/835)
Bishr b. al-Harith al-Hafi (227/841)
10. Ali an-Naqi (254/868) Bishr b. Al-Harith al-Hafi (227/841)
Fatima Naishapuri (235/849)

Abu Abd'l-Rahman Hatim b. Ulwan
al-Asam (237/851)
Abu Hamid Ahmad b. Khadruya al-
Balkhi (240/854)
Abu Asadullah al-Harith b. Asad al-
Mhasibi (245/859)
Abul Fayd Dhu'l-Nun b. Ibrahim al-
Misri (245/859)
Abu Bakr Askar b. Al-Husayn al-
Nakhshabi al-Nasafi (245/859)
Abul Hasan Sarib. Mughallis al-Saqti
(253/867)
Fatah al-Sa'ud al-Mulki (257/870)
Abu Zakariyya Yahya b. Mu'adh
(258/871)
Abu Yazid Tayfur b. Isa al-Bistami
(261/874)

11. Hasan al-Askari
(259/872)

Sari al-Saqti (253/867)
Yahya b. Mu'adh (258/871)
Abu Yazid al-Bistami (261/874)
Abu Hamza As-Sufi (270/883)

12. Lesser Occultation of
the 12th Imam
(259/872 –

1. Uthman b. Sa'id,
the First Agent of
the Hidden Imam
(910 ?)

abu Hamza as-Sufi (270/883)
Abul Qasim al-Mardani (278/891)

2. Abu Ja'fer
Muhammad b.

Abu Muhammad Sahl b. Abdullah
al-Tustari 283/896

Uthman
(305/917), the
Second Agent

Abu Sa'ad b. Isā Al-Kharrāz (286/899)
Abu Ishaq Shami Chisti (291/903)
Umru Bin Uthman Makki (291/903)
Abul Hasan al-Nuri (295/907)

3. Abu Qasim ibn

Abul Qasim al-Junayd (297/909)

- | | |
|--|--|
| Ruh, the Third Agent (922 ?) | Amr b. Uthman al-Makki (297/909) |
| 4. Abul Hasan Ali Ibn Muhammad Samarri (329/940) | Abu Muhammad Rawim (285/898) |
| | Abu Muhammad Rawim Baghdadi (303/915) |
| | Al-Husayn b. Mansur al-Hallaj (310/922) |
| Greater Occultation of the 12th Imam (329/940 – | Abu Muhammad Jariri (311/923) |
| | Abu Abdallah Muhammad b. Ali al-Tirmidhi (320/932) |
| | Abu Bakr Muhammad b. Musa al-Wasiti (320/932) |
| | Abu Ali Muhammad b. al-Qasim al-Rudhbari (323/934) |
| | Abu Bakr b. Dulaf b. Jahdar al-Shibli (334/945) |

٢٨
وَالْأُولِيَاءَ الصَّالِحِينَ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِينَ

كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا
 فَاسْتَفِينَا عَلَى مَا رَقَمْنَا وَآلَهُ
 يَقُولُ الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ
 وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا
 مُحَمَّدٍ أَوَّلِ كُلِّ شَيْءٍ وَأَوْسَطِ
 كُلِّ شَيْءٍ وَآخِرِ كُلِّ
 شَيْءٍ كَمَا تَحِبُّ وَتَرْضَى
 وَعَلَى آلِهِ وَعِزَّتِهِ وَأَحْفَادِهِ
 وَأَصْحَابِهِ وَعَشِيرَتِهِ
 مِنَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

٢٤
وَبِهَذَا الْأَعْتِبَارِ حُكْمُ الْأُصُولِ
لَيْسَ رَئِي فِي لَفْرُوعٍ فَلِكُلِّ حَرْفٍ
مِنْ حُرُوفِ الْمَسْمُومَةِ وَالْمَسَامُومَةِ
وَلِكُلِّ سُورَةٍ أَجْمَعًا لَا وَلَا يَأْتِيهَا
وَكَلِمَاتُهَا وَحُرُوفُهَا تَفْصِيلًا
دَائِرَةً مُقَوَّسَةً بِقَوْسَيْنِ وَبَرْزَخٍ
جَامِعٍ بَيْنَهُمَا وَذَلِكَ لَا يَسَعُ فِي
هَذَا الْمُخْتَصَرِ وَلَا فِي جَمِيعِ الْعَوَالِمِ
كَمَا قَالَ اللَّهُ تَعَالَى، قُلْ لَوْ كَانَ
الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ

وَأَفْعَلُ فِي الرَّحِيمِ مَا فَعَلْتَ فِي
 الرَّحْمَنِ إِلَّا أَنَّ رَحْمَةَ الرَّحِيمِ رَحْمَةٌ
 وَجُودِيَّةٌ مُتَعَلِّقَةٌ بِالْعَمَلِ فَتَرْحُومُهَا
 الْمُؤْمِنُونَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ
 فَاتَّيَبَتْ أَسْمُ الرَّحِيمِ فِي الْآيَاتِ
 وَأَسْمُ الْمُؤْمِنِينَ فِي الْإِسْرَ وَالرَّحْمَةِ
 فِي الْبَرَزَةِ كَمَا تَرَاهُ



فَارْسِمُدَ الْآثَرَةَ لَا سَمِ الْتَحْنِ فَاَفْعَلْ فِيهَا
 مَا فَعَلْتَ فِي غَيْرِهَا وَآثَبْتَ الْإِسْمَ
 فِي الْقَوَسِ الْيَمِينِ وَكَلِّيَاتِ الْمَرَاتِبِ فِي
 لَا يُسَارِلَانِ رَحْمَةُ الرَّحْمَنِ وَسِعَتْ
 كُلَّ شَيْءٍ وَكُلٌّ مِّنْ وَسِعَتُهُ الرَّحْمَةُ
 فَهُوَ مَرْحُومٌ وَآثَبْتَ الرَّحْمَةَ فِي
 الْبِرِّ ذِكْرُ كَمَا تَرَاهُ

دِيَارِ الْآثَرَةِ الْيَمِينِ

أَيْمَنَ

وَالْيَمِينِ

قَوَسِ

الرَّحْمَنِ

رَحْمَةُ عَامَّةٍ

أَيْسَرَ

مَرْحُومٌ مِّنْ دَاخِلِهِ

قَوَسِ

اخْتِصَاصِهِ مِنْ كُلِّ عَيْنٍ بِمَحْصَةٍ
 مِنْ حِصَصِ الْوُجُودِ فَالْحَقُّ بِنَفْسِهِ
 الرَّحْمَةُ الْإِمْتِنَانِيَّةُ الْعَامَّةُ الْمَخْصُوصَةُ
 بِالرَّحْمَنِ وَالْوُجُودِيَّةُ الْخَاصَّةُ
 الْمُتَّصِلَةُ بِالرَّحِيمِ يَزِيدُ ظُهُورُ
 الْمَرْحُومِ لِيُظْهَرَ بِهِ سِرُّ رَحْمَةِ
 الرَّحْمَانِيَّةِ وَيَأْخُذُ بِأَعْمَالِ الْمَرْحُومِينَ
 عِنْدَ إِعْطَاءِ جَزَائِهِمْ رَحِمِيَّةً
 فَوْقَ نِسْبَةِ الرَّحْمَةِ بَيْنَ
 الْمُنْسَبِينَ وَهُوَ الرَّحْمَنُ وَالرَّحِيمُ
 وَالْمَرْحُومُ فَافْهَمْ فَإِذَا فَهِمْتَ

الْفَاعِلَةُ فِي الْإِيْمَنِ وَلَمَّا بَلَغَتْ
فِي الْإِيْسَرِ وَالْحَقِيْقَةِ الْمُسْتَعِدَّةِ
لَهَا فِي الْبَرْزَخِ كَمَا تَرَى فَاشْهَدْ هَكَذَا

بِسْمِ اللَّهِ

أَيْمَنْ

رَبُّوِيَّة

قَوْس



إِيْسَر

عَبُودِيَّة

قَوْس

وَأَمَّا الرَّحْمَنُ فَهُوَ اسْمٌ لِلْحَقِّ بِاعْتِبَارِهِ

إِنْسَاطِ الْوُجُودِ عَلَى الْأَعْيَانِ

وَالرَّحِيمُ اسْمٌ لَهُ بِاعْتِبَارِ

هَذِهِ دَائِرَةُ أَمِّ الْأُمَمِ بِسْمَلَةٍ
قَوْسِ آمِينَ



قَوْسِ أَيْسَرُ
وَأَعْلَمُ أَنَّ الْبَسْمَلَةَ مُشْتَمِلَةٌ عَلَى ثَلَاثَةِ
أَسْمَاءَ وَهِيَ اللَّهُ وَالرَّحْمَنُ وَالرَّحِيمُ وَبَرَزَ
جَامِعٌ فَأَمَّا اللَّهُ فَهُوَ مُشْتَمِلٌ عَلَى جَمِيعِ
الْأَسْمَاءِ وَالصِّفَاتِ الْفَاعِلَةِ وَالْقَائِلَةِ
وَالْحَقِيقَةِ الْمُسْتَعِدَّةِ لِلْفَاعِلَةِ وَالْقَائِلَةِ
فَأَرَسِمُ فِيهَا دَائِرَةً أُخْرَى كَمَا قُلْتُ وَأَثْبِتُ

بِالصِّفَاتِ وَهُوَ الرَّحْمَنُ الرَّحِيمُ وَمَا
 بَيْنَهُمَا فَهُوَ جَامِعٌ لِلْقِسْمَيْنِ وَمُقَابِلُهُمَا
 وَهِيَ فِيهِ جَمْعٌ وَهُوَ اللَّهُ وَإِنْ شِئْتَ أَنْ
 تَرِسِمَ عَلَيْهَا دَائِرَةً فَأَرْسِمُهَا وَاجْعَلْهَا
 قَابَ قَوْسَيْنِ بِحِطِّ مَا رَفَى وَسُطِّهَا فَتَشِبَّ
 الْبِسْمُ فِي الْقَوْسِ لَا يَمُنُّ وَالزَّحْمَنُ الرَّحِيمُ
 فِي الْقَوْسِ الْأَيْسَرِ وَاللَّهُ فِي الْبَرْزَخِ
 لِأَنَّهُ اسْمٌ لِلذَّاتِ الْمَوْصُوفَةِ
 بِجَمِيعِ الْأَسْمَاءِ وَالصِّفَاتِ
 فَهُوَ بَرْزَخٌ مِّنْ حَيْثُ جَعَلْتَهُ
 لِلْقِسْمَيْنِ وَهِيَ هَذَا

لَذَكَرْتُ فِي هَذِهِ الْمَرْتَبَةِ الْعَمَائِيَّةِ
أَسْرَارَهَا فَأَخَذْتُ بِذَلِكَ عِنَانَ
الْقَلَمِ وَالتَّفَيْتُ بِمَا يَلِيْقُ بِهَذَا
الْمُخْتَصَرِ فَثَبَّتَ عَلَى مَا قَرَرْنَا أَنْ فَاتِحَةَ
الْكِتَابِ بِجَامِعَةٍ لِّجَمِيعِ الْمَرَاتِبِ وَ
الْعَوَالِمِ الَّتِي هِيَ الْكِتَابُ وَجَمِيعُ
الْمَرَاتِبِ وَالْعَوَالِمِ فِيهَا مِنْ دَرَجَةٍ
وَلِذَلِكَ سُمِّيَتْ بِأَمَّا الْكِتَابِ
وَأَمَّا الْبَسْمَلَةُ الْمَوْسُومَةُ بِأَمَّا الْأَمْرِ
فِيهَا أَيْضًا عَلَى قِسْمَيْنِ قِسْمٌ مِنْهَا مَا يَتَعَلَّقُ
بِالذَّاتِ وَهُوَ الْبِسْمُ وَقِسْمٌ يَتَعَلَّقُ

مِنَ الْحَيَاةِ وَالْعِلْمِ وَالْإِرَادَةِ وَالْقُدْرَةِ
 وَالسَّمْعِ وَالْبَصَرِ وَالْكَلَامِ وَالْأَحْيَاءِ
 وَالْأَمْوَاتِ وَالْإِنْسَاءِ وَالْإِنْقِبَاضِ
 وَالتَّصَرُّفِ فِي الْأَكْوَانِ وَغَيْرِ ذَلِكَ
 فَهَذَا الْبَرَزَخُ هُوَ مَرْتَبَةُ التَّنَزُّلِ
 الرَّبَّانِيِّ لِيَتَّصِفَ الرَّبُّ فِيهَا بِالصِّفَاتِ
 الْعَبْدَانِيَّةِ وَمَرْتَبَةُ ارْتِفَاعِ الْعَبْدِ
 لِيَتَّصِفَ الْعَبْدُ فِيهَا بِالصِّفَاتِ
 الرَّبَّانِيَّةِ فَهِيَ الْعَمَى الْمَذْكُورُ فِي
 الْحَدِيثِ الْمَشْهُورِ وَلَوْلَا أَنِّي أَخَافُ
 عَنِ التَّطْوِيلِ وَالْإِعْرَاضِ عَنِ التَّوْحِيدِ

قَالَ اللَّهُ تَعَالَى وَعَلَى الْأَعْرَافِ رِجَالٌ
 يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ لَا تَهُمُّ مَحْيِطُونَ
 عَلَى الْكُلِّ وَلَهُمُ الْكَمَالُ الْمُتَعَلِّقُ بِالذَّاتِ
 وَالْجَلَالُ وَالْجَمَالُ مُنْدَرِجَانِ فِي
 الْكَمَالِ وَأَرْبَابُ هَذَا الْمَوْقِفِ الْعَارِفُونَ
 الْمَوْجِدُونَ. وَإِذَا تَقَرَّرَ هَذَا أَفَاعْلَمُ
 أَنَّ فِي هَذَا الْبَرَزَخِ يَتَّصِفُ الْحَقُّ تَعَالَى
 بِصِفَاتِ الْعَبْدِ مِنَ الضُّعْفِ وَالْبُكَاءِ
 وَالْبَشَاشَةِ وَالْفَرْحِ وَالْمَكْرِ وَالْأَسْتِهْزَاءِ
 وَالْمَرَضِ وَالْجُوعِ وَالْعَطَشِ وَمَا أَشْبَهَ
 ذَلِكَ وَالْعَبْدُ يَتَّصِفُ بِصِفَاتِ الْحَقِّ تَعَالَى

الْجَمَالِ وَأَهْلُ الشَّقَاوَةِ وَالضَّلَالَةِ وَ
 هُمَا أَصْحَابُ الشِّمَالِ مَظْهَرُ الْجَلَالِ
 وَلَا بُدَّ أَنْ يَكُونَا لَهُمَا مَقَامَانِ لِيُظْهَرَ
 فِيهِمَا أَحْكَامُهُمَا وَأَخْلَاقُهُمَا وَأَعْمَالُهُمَا
 وَهُمَا الْجَنَّةُ وَالنَّارُ وَجَمِيعُ ذَلِكَ
 مُنْدَرِجٌ فِي الْقِسْمِ الَّذِي يَتَعَلَّقُ الْعَبْدُ
 وَأَمَّا الْقِسْمُ الْمُتَعَلِّقُ بِالْحَقِّ وَالْعَبْدِ
 مَعَانَ الَّذِي سُمِّيَ بِالْحَقِيقَةِ الْكَلِّيَّةِ
 الْإِنْسَانِيَّةِ فَهُوَ مَرْتَبَةُ أَهْلِ الْكَمَالِ
 وَمَقَامُ الْمُظْلِعِ وَمُنْزِلُ الْأَشْرَافِ
 عَلَى الْأَطْرَافِ وَمَوْقِفُ الْأَعْرَافِ

يَا عَبْدُ كَمَا قَسِمَ قَسَمَيْنِ وَسُمِّيَ كُلُّ
 قِسْمٍ بِاسْمٍ كَذَلِكَ خُصِّصَ قِسْمُ
 يَا أَهْلَ السَّعَادَةِ وَالْهُدَايَةِ وَهُوَ مِنْ
 إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِلَى أَنْعَمْتَ
 عَلَيْهِمْ وَقَسِمَ يَا أَهْلَ الشَّقَاوَةِ وَالضَّلَالَةِ
 وَهُوَ مِنْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ إِلَى
 وَلَا الضَّالِّينَ وَذَلِكَ لِأَنَّ عَالَمَ
 الْجَبْرُوتِ جَامِعٌ لِلْجَلَالِ وَالْجَمَالِ
 وَلَا بُدَّ أَنْ يَكُونَ لَهُمَا مَظْهَرَانِ
 لِيُظْهَرَ بِهِمَا أَحْكَامُهُمَا فَأَهْلُ السَّعَادَةِ
 وَالْهُدَايَةِ وَهُمْ أَصْحَابُ الْيَمِينِ مَظْهَرُ

وَأَعْلَمُ أَنَّ هَذِهِ الدَّائِرَةُ الْكُلِّيَّةُ
مُشْتَمِلَةٌ عَلَى جَمِيعِ الْمَوْجُودَاتِ جَبْرُوتُهَا
وَمَلَكُوتُهَا وَبِرُزْنِهَا جَامِعٌ وَمُلْكُهَا فَمَا
يَتَعَلَّقُ بِالْحَقِّ مِنْهَا يُسَمَّى بِالْجَبْرُوتِ
وَمَا يَتَعَلَّقُ بِالْعَبْدِ يَنْقَسِمُ قِسْمَيْنِ قِسْمٌ
يُسَمَّى بِالْمَلَكُوتِ وَقِسْمٌ يُسَمَّى بِالْمُلْكِ
فَإِنَّ لِلْعَبْدِ رُوحًا وَجِسْمًا رُوحُهُ
شَامِلٌ لِلْمَلَكُوتِ وَجِسْمُهُ شَامِلٌ
لِلْمُلْكِ وَمَا يَتَعَلَّقُ بِالْحَقِّ وَالْعَبْدِ
مَعًا يُسَمَّى بِالْحَقِيقَةِ الْكُلِّيَّةِ
الْإِنْسَانِيَّةِ وَالْقِسْمُ الَّذِي يَتَعَلَّقُ

مُتَعَلِّقٌ بِالْحَقِّ الصَّرْفِ وَإِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ مُتَعَلِّقٌ بِالْحَقِّ وَالْعَبْدُ وَ
مَنْ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِلَى آخِرِ الْفَاتِحَةِ
مُتَعَلِّقٌ بِالْعَبْدِ الصَّرْفِ وَلِتَحْقِيقِ هَذِهِ لَأَقْسَامِ
الثَّلَاثَةِ رَسْمًا دَائِرَةً وَقَسَمْنَا هَا بِقِسْمَيْنِ
بِسَبَبِ خَطٍّ مَارٍ بَيْنَهُمَا وَجَعَلْنَا قِسْمًا لِلْحَقِّ
وَقِسْمًا لِلْعَبْدِ وَقِسْمًا جَامِعًا لَهُمَا وَهِيَ هَذِهِ

إِلَهِي

قَوْسٍ



قَالَ اللَّهُ تَعَالَى أَشْنَى عَلَى عَبْدِي وَ
 إِذَا قَالَ مُلْكٌ يَوْمَ الدِّينِ قَالَ اللَّهُ تَعَالَى
 بِحَدَنِي عَبْدِي وَإِذَا قَالَ الْعَبْدُ
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ قَالَ
 اللَّهُ تَعَالَى هَذَا بَيْنِي وَبَيْنَ عَبْدِي وَ
 لِعَبْدِي مَا سَأَلَ وَإِذَا قَالَ اهْدِنَا الصِّرَاطَ
 الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ
 لَا الضَّالِّينَ - قَالَ اللَّهُ تَعَالَى هَذَا
 لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ فَالْفَاحِشَةُ
 مِنْ أَوْلِيهَا إِلَى مُلْكٍ يَوْمَ الدِّينِ

وَسَلَّمَ أَنَّهُ قَالَ (مَنْ صَلَّى صَلَوةً
لَمْ يَقْرَأْ فِيهَا أُمَّ الْكِتَابِ فَهِيَ
خِدَاجٌ ثَلَاثًا) أَيْ غَيْرُ تَمَامٍ فَقِيلَ
لَا بَنِي هُرَيْرَةَ ضَرَانَا نَكُونُ وَرَاءَ الْأَمَامِ
قَالَ اقْرَأْ هَا فِي نَفْسِكَ فَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ قَالَ اللَّهُ تَعَالَى قَسِمْتُ الصَّلَاةَ
بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ وَلِعَبْدِي
مَا سَأَلَ فَإِذَا قَالَ الْعَبْدُ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ قَالَ اللَّهُ تَعَالَى حَمْدِي
عَبْدِي وَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمُ

وَتَفْصِيلُ حُرُوفِ الْبِسْمَلَةِ وَتَدَاخُلُ
بَعْضُهَا فِي بَعْضٍ إِشَارَةٌ إِلَى الْكِتَابِ الْمُبِينِ
الثَّالِثُ وَتَكَرَّرَ مَا فِي الْبِسْمَلَةِ فِي الْفَاتِحَةِ
وَتَضَاهَى بَعْضُهَا لِبَعْضٍ إِشَارَةٌ إِلَى
الْكِتَابِ الْمُبِينِ الرَّابِعُ وَجَمِيعُ الْقُرْآنِ
مِنَ الْفَاتِحَةِ إِشَارَةٌ إِلَى مَرَاتِبِ الْعَالَمِ وَ
أَجْزَائِهَا فَافْهَمْ وَإِذَا تَقَرَّرَ هَذَا فَاعْلَمْ
أَنَّ الْفَاتِحَةَ تَنْقَسِمُ عَلَى ثَلَاثَةِ أَقْسَامٍ
قِسْمٌ مُتَعَلِّقٌ بِالْحَقِّ وَقِسْمٌ مُتَعَلِّقٌ
بِالْخَلْقِ وَقِسْمٌ جَامِعٌ بَيْنَهُمَا كَمَا
رَوَى أَبُو هُرَيْرَةَ رَضِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

أَنَّهُ كَانَ فِيهِ مُنْدرَجًا وَالبِسْمَلَةُ
 إِشَارَةٌ إِلَى أُمِّ الْكِتَابِ الثَّالِثِ وَهُوَ
 الْعَرْشُ وَلَا شَكَّ أَنَّ الْعَرْشَ كَانَ
 مُنْدرَجًا فِي الْعَقْلِ الَّذِي هُوَ الْقَلَمُ
 وَالْفَاتِحَةُ إِشَارَةٌ إِلَى الْكِتَابِ الْجَامِعِ
 وَهُوَ الْإِنْسَانُ وَلَا شَكَّ أَنَّ الْإِنْسَانَ
 قَبْلَ ظُهُورِهِ كَانَ مُنْدرَجًا فِي جَمِيعِ
 الْمَرَاتِبِ كَأَنَّهُ رَاجِعُ الْكُلِّ فِيهِ بَعْدَ ظُهُورِهِ
 وَابْسَاطُ النُّقْطَةِ فِي ذَاتِهَا إِشَارَةٌ إِلَى
 الْكِتَابِ الْمُبِينِ الْأَوَّلِ وَابْسَاطُ الْبَاءِ
 بِالسَّيْنِ إِشَارَةٌ إِلَى الْكِتَابِ الْمُبِينِ الثَّانِي

لَجَعَلَهُ سَاكِناً، فَمَدَّ الظِّلَّ عِبَارَةً
 عَنْ انْبِسَاطِ النُّقْطَةِ الْوُجُودِيَّةِ وَ
 تَعَيُّنِهَا بِتَعَيُّنَاتِ الْحُرُوفِ الْإِلَهِيَّةِ وَ
 الْكُونِيَّةِ وَالسَّكُونِ عِبَارَةً عَنْ عَدَمِ
 انْبِسَاطِ النُّقْطَةِ الْوُجُودِيَّةِ وَتَعَيُّنِهَا
 بِتَعَيُّنَاتِ الْحُرُوفِ الْإِلَهِيَّةِ وَالْكَُونِيَّةِ وَ
 عَدَمِ بَقَائِهَا عَلَى بَسَاطَتِهَا الْمُبْتَمِّتَةِ عَلَيْهَا
 فِي قَوْلِهِ تَعَالَى (كُنْتُ كَنْزاً) فَهَذِهِ
 النُّقْطَةُ الْبَاطِنِيَّةُ إِشَارَةٌ إِلَى النُّقْطَةِ
 الْوُجُودِيَّةِ وَبَاءُ الْبَسْمَلَةِ إِشَارَةٌ إِلَى
 أَمِّ الْكِتَابِ الثَّانِي وَهُوَ الْقَلَمُ وَلَا رَيْبَ

وَمَا فِيهَا جُمْلٌ فَهُوَ فِي الْكِتَابِ مُفَصَّلٌ
وَالْفَاتِحَةُ فِي الْبَسْمَلَةِ وَالْبَسْمَلَةُ فِي الْبَاءِ
وَالْبَاءُ فِي النُّقْطَةِ مَنْدَرَجَةٌ فَهِيَ أَمْرُ الْكِتَابِ
وَجَمِيعُ الْكِتَابِ كَأَنَّ فِيهِ الْحُرُوفُ
الْمُقْطَعَاتُ وَالْمُتَّصِلَاتُ وَالْأَلْفَاظُ وَ
الْكَلِمَاتُ وَالسُّورُ وَالْآيَاتُ وَالْكِتَابُ
عِبَارَةٌ عَنْ إِبْسَاطِهَا وَتَعْيِينِهَا بِجَمِيعِهَا
وَلَا نِدْرَاجُ الْكُلِّ فِيهَا عِبَارَةٌ عَنْ عَدَمِ
إِبْسَاطِهَا إِذْ مَا شَمَّ شَيْءٌ غَيْرُهَا فَمَنْ
عَرَفَ مَا قُلْنَا عَرَفَ مَعْنَى قَوْلِهِ تَعَالَى
رَأَيْتُمْ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ

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الذَّاتِ وَالْأَسْمَاءِ وَالْصِّفَاتِ وَالْأَفْعَالِ
وَعَنِ الْعَوَالِمِ وَأَهْلِهَا وَمَرَاتِبِ الْعَوَالِمِ وَ
أَهْلِهَا وَأَحْوَالِ الْعَوَالِمِ وَأَهْلِهَا فِي كُلِّ
مَوْطِنٍ مِنَ الْمَوَاطِنِ وَعَنِ اقْتِضَاءِ أَهْلِهَا
إِجْمَالًا وَتَفْصِيلًا وَهَذِهِ تَفَاصِيلُ مَرَاتِبِ
الْإِنْسَانِ وَهُوَ مُجْمُوعٌ جَمِيعُهَا ثَبَتَ أَنَّ
هَذَا الْكِتَابَ مُعَرِّفٌ الْإِنْسَانَ وَمُبَيِّنٌ
مَرَاتِبِهِ الْكَلْبِيَّةِ وَالْجَزْئِيَّةِ وَإِذَا تَقَرَّرَ
هَذَا فَاعْلَمْ أَنَّ هَذَا الْكِتَابَ مُنْزَلٌ عَلَى الْإِنْسَانِ
الْكَامِلِ فَاتِحَةٌ مُسْتَحَقٌّ بِأَمْرِ الْكِتَابِ وَ
جَمِيعُ مَا فِي الْكِتَابِ مُفَصَّلٌ فِيهِ رَاجِعٌ

وَعِلْمُكَ بِكَ عِلْمُ الْكِتَابِ (وَلَا رَطْبُ)
أَيُّ عَالَمِ الْمُلْكِ (وَلَا يَابِسُ) وَهُوَ عَالَمُ
الْمَلَكُوتِ وَلَا أَعْلَى مِنْهُ (إِلَّا فِي كِتَابِ
مُبِينٍ) وَهُوَ أَنْتَ وَأَمَّا الْكِتَابُ الَّذِي
أُنْزِلَ عَلَى الْإِنْسَانِ الْكَامِلِ فَهُوَ بَيَانُ
الْمَرَاتِبِ الْكَلِمَةِ الْجَمَلِيَّةِ وَالْجُزْئِيَّةِ التَّفْصِيلِيَّةِ
الْإِنْسَانِيَّةِ فَهُوَ بَيَانُ الْكِتَابِ وَالْإِنْسَانِ
الْكَامِلِ مَرْتَبَةً وَحَدَثَةً وَجَمْعِيَّةً وَقَدْ
فَصَّلَ مَرَاتِبَ تَفْصِيلِهِ لِأَنَّهُ بَيْنَ الْفَرْقِ
بَيْنَ مَقَامَاتِهِ وَمَرَاتِبِهِ وَأَطْوَارِهِ وَأَذْوَارِهِ
وَذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ لِأَنَّهُ يَحْكُمُ عَنِ

فَإِنَّ الدَّامِلَةَ قَائِمَةٌ وَهِيَ الْإِلَهَةُ وَلَهُ
ذَيْلٌ وَهِيَ دَائِرَةُ النُّوْنِ - وَالشُّونُ عِبَارَةٌ
عَنْ دَائِرَةِ الْكُونِ فَاتِّصَالُ الْقَائِمَةِ
بِالذَّيْلِ ذَيْلُ انْسِلَاطِ الْوُجُودِ عَلَى الْكُونِ
الْجَامِعِ، وَالْمَيْمُ يُشَارِبُهُ إِلَى الْكُونِ الْجَامِعِ
وَهُوَ الْإِنْسَانُ الْكَامِلُ فَالْحَقُّ وَالْعَالَمُ
وَالْإِنْسَانُ الْكَامِلُ كِتَابٌ لَا رَيْبَ
فِيهِ وَلِذَلِكَ قَالَ اللَّهُ تَعَالَى قُلْ كَفَى بِاللَّهِ
شَهِيدًا أَبِينِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ
الْكِتَابِ، فَهَذَا آيَا وَلَدِي هُوَ الْكِتَابُ
وَعِلْمُ الْكِتَابِ وَأَنْتَ الْكِتَابُ كَمَا قُلْتُ

عَلِمَ مَا كَانَ وَمَا هُوَ كَائِنْ وَمَا هُوَ يَكُونُ
 فَإِنْ لَمْ تَقْرَأْ بِتَمَامِهِ فَأَقْرَأْ مَا تَيْسَّرَ مِنْهُ
 الْآتِرَى كَيْفَ يَقُولُ الْحَقُّ سُبْحَانَهُ (سَنُرِيكُمْ
 آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ
 لَهُمْ أَنَّهُ الْحَقُّ) وَكَيْفَ يَقُولُ سُبْحَانَهُ
 وَتَعَالَى (وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ) وَكَيْفَ
 يَقُولُ سُبْحَانَهُ وَتَعَالَى (الْمَاءُ ذَلِكُمُ الْكِتَابُ
 لَا رَيْبَ فِيهِ الْآلِفُ يُشَارِبُهُ إِلَى الْأَحَدِيَّةِ
 الدَّائِيَّةِ أَيْ الْحَقُّ مِنْ حَيْثُ هُوَ أَوَّلُ
 الْأَشْيَاءِ فِي أَزَالِ الْأَزَالِ وَاللَّامُ يُشَارِبُهُ
 إِلَى لَوْجُودِ الْمُنْبَسِطِ عَلَى الْأَعْيَانِ

ذَاكَ فِيكَ وَمَا تَشْعُرُ
 ذَوَائِلَ مِنْكَ وَمَا تُبْصِرُ
 وَتَزْعَمُ أَنَّكَ جِزْمٌ صَغِيرُ
 وَفِيكَ انْطَوَى الْعَالَمُ الْأَكْبَرُ
 وَأَنْتَ الْكِتَابُ الْمُبِينُ الَّذِي
 بِأَحْرُفِهِ يَظْهَرُ الْمُضْمَرُ
 فَلَا حَاجَةَ لَكَ مِنْ خَارِجٍ
 وَقَلِمُكَ فِيكَ وَمَا تَفَكَّرُ

أَمَا تَسْمَعُ كَيْفَ يَقُولُ الْحَقُّ عَزَّ وَجَلَّ
 لِقَرَأَتِكَ شَيْئًا كَفَمِنْ نَفْسِكَ الْيَوْمَ عَلَيْكَ
 حُسَيْنِيَّةٌ (مَنْ قَرَأَ هَذَا الْكِتَابَ فَقَدْ

يَعْلَمُ جَمِيعَ الْأَشْيَاءِ مِنْ عِلْمِهِ بِذَاتِهِ
كَذَلِكَ نَقُولُ فِي حَقِّ الْإِنْسَانِ الْكَامِلِ
إِنَّ عِلْمَهُ بِذَاتِهِ مُسْتَلَزِمٌ لِعِلْمِهِ بِجَمِيعِ
الْأَشْيَاءِ وَإِنَّهُ يَعْلَمُ جَمِيعَ الْأَشْيَاءِ
مِنْ عِلْمِهِ بِذَاتِهِ لِأَنَّهُ هُوَ جَمِيعُ الْأَشْيَاءِ
إِجْمَالًا وَتَفْصِيلًا فَمَنْ عَرَفَ نَفْسَهُ
عَرَفَ رَبَّهُ وَعَرَفَ جَمِيعَ الْأَشْيَاءِ
فَفَكِّرْ يَا وَلَدِي فِيكَ يَكْفِيكَ فَلَيْسَ
شَيْءٌ خَارِجًا مِنْكَ كَمَا قَالَ أَبِي
أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ
كَرَّمَا اللَّهُ وَجْهَهُ شَعْرٌ

وَاللَّوْحَ وَقَلْبَ الْإِنْسَانِ وَالْعَرْشَ وَجِسْمَهُ
الْإِنْسَانَ وَالْكُرْسِيَّ وَنَفْسَ الْإِنْسَانِ
مُضَاهَاةً وَكُلُّ وَاحِدٍ مِنْهَا مِثْلُ مَا يُضَاهِيهِ
فَكُلُّ مَا فِي الْقَلَمِ مُجْمَلٌ فَهُوَ فِي رُفْجِهِ مُجْمَلٌ وَ
كُلُّ مَا فِي اللَّوْحِ مُفَصَّلٌ فَهُوَ فِي قَلْبِهِ
مُفَصَّلٌ وَكُلُّ مَا فِي الْعَرْشِ مُجْمَلٌ فَهُوَ فِي
جِسْمِهِ مُجْمَلٌ وَكُلُّ مَا فِي الْكُرْسِيِّ مُفَصَّلٌ
فَهُوَ فِي نَفْسِهِ مُفَصَّلٌ فَأَلْإِنْسَانُ كِتَابٌ
جَامِعٌ لِجَمِيعِ الْكُتُبِ الْأَلْهِيَّةِ وَالْكُونِيَّةِ
تَمَّا قُلْنَا فِي حَقِّ الْحَقِّ إِنَّ عِلْمَهُ يَذَاتُهُ
مُسْتَلَزِمٌ لِعِلْمِهِ بِجَمِيعِ الْأَشْيَاءِ وَإِنَّهُ

وَبُطُونٌ وَهُوَ الْأَسْمَاءُ وَبَرِّخُ جَبَامِخُ
فَأَصْلُ بَيْنَهُمَا لِي تَمَيِّزُهُ الظُّهُورُ عَنْ
الْبُطُونِ وَهُوَ الْإِنْسَانُ الْكَامِلُ فَالظُّهُورُ
مِرَاةُ الظُّهُورِ وَالْبُطُونُ مِرَاةُ الْبُطُونِ وَ
مَا كَانَ بَيْنَهُمَا فَهُوَ مِرَاةُ جَمْعًا وَتَفْصِيلًا
وَإِذَا تَقَرَّرَ هَذَا فَلْيَرْجِعْ إِلَى مَا كُنَّا
نُسَبِّحُهُ فَنَقُولُ كَمَا أَنَّ بَيْنَ ذَاتِ الْحَقِّ
ذَاتِ الْإِنْسَانِ الْكَامِلِ وَعِلْمِ الْحَقِّ وَعِلْمِهِ
مُضَاهَاةٌ وَأَنَّ كُلَّ مَا فِيهَا جُمْلٌ فَهُوَ
فِيهَا جُمْلٌ وَكُلُّ مَا فِيهِ مُفَصَّلٌ فَهُوَ فِيهِ
مُفَصَّلٌ كَذَلِكَ بَيْنَ الْقَلَمِ وَرُوحِ الْإِنْسَانِ

مَنْ هُوَ مَوْجُودٌ بِهِ وَمَعْدُ وَمِنْ نَفْسِهِ
 وَلَوْ تَسَمَّعُ الْإِتِّحَادُ مِنْ أَهْلِ اللَّهِ أَوْ تَجَدُّ
 فِي مُصَنَّفَاتِهِمْ فَلَا تَفْقَهُمْ مَا فَهِمْتَ مِنَ
 الْإِتِّحَادِ الَّذِي قُلْنَا فِيهِ إِنَّهُ يَحْصُلُ
 مِنَ الْوُجُودَيْنِ إِذْ لَيْسَ مُرَادُهُمُ بِالْإِتِّحَادِ
 إِلَّا شَهُودُ الْوُجُودِ الْحَقِّ الْوَاحِدِ الْمَطْلُوقِ
 الَّذِي الْكُلُّ بِهِ مَوْجُودٌ فَيَتَّحِدُ بِهِ الْكُلُّ
 مِنْ حَيْثُ كَوْنُ كُلِّ شَيْءٍ مَوْجُودًا بِهِ
 وَمَعْدُ مَا فِي نَفْسِهِ لَا مِنْ حَيْثُ أَنَّ لَهُ
 وَجُودًا اخْتَصًا بِالْإِتِّحَادِ بِهِ الْكُلُّ فَإِنَّهُ مُحَالٌ
 وَلِهَذَا الْوُجُودُ الْوَاحِدُ ظُهُورٌ وَهُوَ الْعَالَمُ

الْإِجْمَالِيُّ فَهُوَ فِي الْإِنْسَانِ الْكَامِلِ مُنْدَرِجٌ
 عَلَى ذَلِكَ الْوَجْهِ وَمَا فِي عِلْمِ الْحَقِّ ظَاهِرٌ
 عَلَى الْوَجْهِ الْجَزْئِيِّ وَالتَّفْصِيلِيُّ فَهُوَ فِي
 عِلْمِ الْإِنْسَانِ الْكَامِلِ ظَاهِرٌ عَلَى الْوَجْهِ
 الْجَزْئِيِّ وَالتَّفْصِيلِيُّ بَلْ عِلْمُهُ عَلَيْهِ وَ
 ذَاتُهُ ذَاتُهُ يَلَا إِتْحَادَ مَعَهُ وَلَا حُلُولَ
 فِيهِ وَلَا صَيْرُورَتَهُ هُوَ لِأَنَّهَا مُحَالٌ
 لِأَنَّ الْإِتْحَادَ يَحْصِلُ مِنَ الْوُجُودَيْنِ
 وَكَذَا الْحُلُولُ وَالصَّيْرُورَةُ وَمَا تَمَّ إِلَّا
 وَجُودٌ وَاحِدٌ وَالْأَشْيَاءُ مَوْجُودَةٌ
 بِهِ مَعْدُومَةٌ بِنَفْسِهَا فَكَيْفَ يَتَّحِدُ

الْإِنْسَانِ الْكَامِلِ مُضَاهَاةٌ مِّنْ جِهَةِ
 الْكُلِّيَّةِ وَالْإِجْمَالِ وَكَوْنُ الْأَشْيَاءِ فِيهِمَا
 عَلَى الْوَجْهِ الْكُلِّيِّ وَالْإِجْمَالِيِّ وَبَيْنَ
 عِلْمِ الْحَقِّ وَعِلْمِ الْإِنْسَانِ الْكَامِلِ
 مُضَاهَاةٌ مِّنْ حَيْثُ مَظْهَرِيَّتُهُ لِتَفْصِيلِ
 مَا أُجْمِلَ فَإِنَّ الْإِنْسَانَ الْكَامِلَ مُرَادٌ تَامَّةٌ
 لِذَاتٍ بِسَبَبِ هَذِهِ الْمُضَاهَاةِ وَالذَّاتُ
 مُتَجَلِّيَّةٌ عَلَيْهِ عَلَى الْوَجْهِ الْكُلِّيِّ وَالْإِجْمَالِيِّ
 وَعِلْمُ الْإِنْسَانِ الْكَامِلِ مُرَادٌ لِّعِلْمِ الْحَقِّ وَ
 عِلْمُ الْحَقِّ مُتَجَلِّلٌ عَلَيْهِ وَظَاهِرٌ بِهِ فَمَا فِي
 الذَّاتِ مُنْدَرِجٌ عَلَى الْوَجْهِ الْكُلِّيِّ وَ

الْكِتَابِ قَبْلَ تَفْصِيلِهَا وَعِلْمُهُ تَعَالَى
 بِنَفْسِهِ كِتَابٌ مُبِينٌ تَفْصِيلِيٌّ مُفَصَّلٌ
 مُبَيِّنٌ فِيهِ مَا كَانَ فِي لَذَاتِ مُضْمَرٍ كَذَلِكَ
 الْإِنْسَانُ الْكَامِلُ كِتَابٌ جُمْلِيٌّ وَأَمْرٌ جَامِعٌ
 لِجَمِيعِ الْكُتُبِ بَعْدَ تَفْصِيلِهَا وَعِلْمُهُ بِنَفْسِهِ
 كِتَابٌ مُبَيِّنٌ تَفْصِيلِيٌّ مُفَصَّلٌ مُبَيِّنٌ فِيهِ
 مَا كَانَ فِي الْإِنْسَانِ الْكَامِلِ جُمْلًا فَعِلْمُ الْإِنْسَانِ
 الْكَامِلِ بِذَاتِهِ مِرَاةٌ لِذَاتِهِ وَذَاتُهُ ظَاهِرَةٌ
 فِيهِ وَمُمَيَّزَةٌ بِهِ كَمَا أَنَّ عِلْمَ الْحَقِّ بِذَاتِهِ
 مِرَاةٌ لِذَاتِهِ وَذَاتُهُ ظَاهِرَةٌ فِيهِ مُتَعَيِّنَةٌ
 بِهِ فَبَيَّنَ ذَاتِ الْحَقِّ سُبْحَانَهُ وَذَاتِ

وَمَظْهَرُهُ وَمَنْصَبَتُهُ وَمَجَلَّاهُ وَالْعَرْشُ
اُنْمُوذُجُ الْقَلَمِ وَمِرَاتُهُ وَمَظْهَرُهُ وَمَنْصَبَتُهُ
وَمَجَلَّاهُ وَالْكُرْسِيُّ اُنْمُوذُجُ اللَّوْحِ وَ
مِرَاتُهُ وَمَظْهَرُهُ وَمَنْصَبَتُهُ وَمَجَلَّاهُ
فَالْعَقْلُ نُسْخَةُ الذَّاتِ وَاللَّوْحُ نُسْخَةُ الْعِلْمِ
وَالْعَرْشُ نُسْخَةُ الْقَلَمِ وَالْكُرْسِيُّ نُسْخَةُ
اللَّوْحِ وَامَّا الْاِنْسَانُ الْكَامِلُ فَهُوَ نُسْخَةُ
جَامِعَةِ الْجَمِيعِ النَّسِيخِ وَهُوَ الْمُسْتَخْرِجُ وَ
الْمُسْتَنْبِطُ مِنَ الْكُلِّ وَهُوَ الْجَامِعُ بَيْنَ
الْحَقَائِقِ الْاِلَهِيَّةِ وَالْكُونِيَّةِ فَكَمَا أَنَّ
ذَاتَ الْحَقِّ كِتَابٌ بِجَمَلٍ وَامُّ جَامِعٌ لِجَمِيعِ

فِي الْمُرْتَبَةِ الْحَسِيَّةِ مِرَاةُ الْقَلَمِ فَمَا فِي
 الْقَلَمِ مُنْدَرَجٌ عَلَى الْوَجْهِ الْكَائِنِ وَ
 الْأَجْمَالِي فَهُوَ فِي الْعَرْشِ مُنْدَرَجٌ
 كَذَلِكَ وَالْكَرْسِيُّ أَيْضًا مِنْ هَذَا الْوَجْهِ
 فِي الْمُرْتَبَةِ الْحَسِيَّةِ مِرَاةُ اللَّوْحِ الْمُحْفُوظِ
 فَمَا فِي اللَّوْحِ الْمُحْفُوظِ ثَابِتٌ عَلَى الْوَجْهِ
 الْجُزْئِيِّ وَالتَّفْصِيلِي فَهُوَ فِي الْكَرْسِيِّ ثَابِتٌ
 عَلَى الْوَجْهِ الْجُزْئِيِّ وَالتَّفْصِيلِي فَالْقَلَمُ
 الْمُكْتَبِيُّ بِالْعَقْلِ أَنْمُودُجُ الذَّاتِ وَبِزَيَّاتِهَا
 وَمَظْهَرُهَا وَمَنْصَتِهَا وَجَلَّالِهَا وَاللَّوْحُ
 الْمُسَمَّى بِالتَّفْسِيلِ أَنْمُودُجُ الْقَلَمِ وَمِرَاةُ

أَنْ يُفْصَلَ فِي الْكُرْسِيِّ مَا كَانَ فِي الْعَرْشِ
 مُجْمَلًا يُقَالُ لَهُ أُمُّ الْكِتَابِ وَبِإِعْتِبَارِ
 تَفْصِيلِ مَا كَانَ فِي لِعَرْشِ مُجْمَلًا فِي الْكُرْسِيِّ
 يُقَالُ لَهُ الْكِتَابُ الْمُبِينُ فَبَيْنَ الْعَرْشِ وَ
 الْقَلَمِ مِثْلُ مِثَالٍ مِنْ جِهَةِ الْأَجْمَالِ
 وَكَوْنِ الْأَشْيَاءِ فِيهِمَا عَلَى الْوَجْهِ الْكُلِّيِّ
 وَكَذَلِكَ بَيْنَ الْكُرْسِيِّ وَالتَّوَجُّعِ مُنَاسَبَةٌ
 مِنْ جِهَةِ مَظْهَرَيْتِهِمَا وَمِنْ جِهَةِ تَقْسِيمِ
 أَمْرٍ وَاحِدٍ فِيهِمَا بِالْقِسْمَيْنِ وَمِنْ جِهَةِ
 ظُهُورِ الْأَشْيَاءِ فِيهِمَا عَلَى لَوْجِ الْجُزْئِيِّ
 وَالتَّفْصِيلِيِّ فَالْعَرْشُ مِنْ هَذَا الْوَجْهِ

مِّنْ هَذَا الْوَجْهِ فِي الْمَرْتَبَةِ الْكُونِيَّةِ مَرَّةً ۝
 الْعِلْمُ فَمَا فِي الْعِلْمِ عَلَى الْوَجْهِ الْجُزْئِيَّ
 وَالتَّفْصِيلِيَّ فَهُوَ فِي التَّوَجُّهِ ظَاهِرٌ عَلَى الْوَجْهِ
 الْجُزْئِيَّ وَالتَّفْصِيلِيَّ فَكَمَا عَلِمْتَ أَنَّ لِعَالَمِ
 الْأَمْرِ كِتَابًا بِمُجْمَلٍ مُّلقَّبًا بِأَمْرِ الْكِتَابِ
 وَكِتَابًا مُّفَصَّلًا مُّوسَمًا بِالْكِتَابِ
 الْمُبِينِ وَالْكِتَابُ الْمُجْمَلُ هُوَ الْعَقْدُ
 وَالْكِتَابُ الْمُبِينُ هُوَ اللَّوْحُ الْمَحْفُوظُ
 فَاعْلَمْ كَذَلِكَ أَنَّ لِعَالَمِ الْمُلْكِ كِتَابًا
 مُّجْمَلًا هُوَ الْعَرْشُ وَكِتَابًا مُّفَصَّلًا هُوَ
 الْكُرْسِيُّ فَيَا عَتَبَارًا اذْهَبْ رَاجٍ مَا يُرِيدُ

الْمُسَيِّنُ مِنَ الْحَقَائِقِ الْكُونِيَّةِ فَبَيْنَ
 الذَّاتِ وَالْقَلَمِ مُضَاهَاةٌ مِنْ جِهَةِ
 الْأَجْمَالِ وَالْكُلِّيَّةِ وَكَوْنِ الْأَشْيَاءِ
 فِيهِمَا عَلَى وَجْهِ الْكُلِّيِّ وَكَذَاكَ بَيْنَ
 النَّوْجِ وَالْعِلْمِ مُشَابَهَةٌ مِنْ جِهَةِ
 التَّفْصِيلِ وَظُهُورِ الْأَشْيَاءِ فِيهِمَا عَلَى
 الْوَجْهِ الْجُزْئِيِّ فَالْقَلَمُ مِنْ هَذَا الْوَجْهِ
 فِي مَرْتَبَةِ الْكُونِيَّةِ مِرَاةُ الذَّاتِ فَمَا فِي
 الذَّاتِ مُنْدَرِجٌ عَلَى وَجْهِ الْكُلِّيِّ وَ
 الْأَجْمَالِي فَهُوَ فِي الْقَلَمِ مُوَدَّعٌ عَلَى الْوَجْهِ
 الْكُلِّيِّ وَالْأَجْمَالِي وَالنَّوْجُ الْمُحْفُوظُ أَيْضًا

الْأَشْيَاءُ إِذَا أَجْمِعُ الْأَشْيَاءُ كَانَتْ
 مُنْذَرَجَةً فِيهِ كَأَنِّي رَأَيْتُ الشَّجَرَةَ فِي
 النَّوَاةِ فَالْعِلْمُ الَّذِي قُلْنَا فِيهِ إِنَّهُ هُوَ
 الْكِتَابُ الْمُبِينُ مِرْآةُ لِذَاتِ الَّتِي قُلْنَا
 فِيهَا إِنَّهَا أُمُّ الْكِتَابِ وَالذَّاتُ ظَاهِرٌ
 فِيهَا لِأَنَّ الْعِلْمَ هُوَ أَوَّلُ مَا تَعَيَّنَ بِهِ
 الذَّاتُ فَالذَّاتُ هِيَ أُمُّ الْكِتَابِ مِنْ
 الْحَقَائِقِ الْإِلَهِيَّةِ وَالْعِلْمُ هُوَ الْكِتَابُ
 الْمُبِينُ مِنَ الْحَقَائِقِ الْإِلَهِيَّةِ كَمَا أَنَّ
 الْقَلَمَ هُوَ أُمُّ الْكِتَابِ مِنَ الْحَقَائِقِ
 الْكُونِيَّةِ وَاللَّوْحُ الْمَحْفُوظُ هُوَ الْكِتَابُ

وَمَعَادُهُ وَالْيَهُ يُرْجَعُ الْأَمْرُ كُلُّهُ إِلَى
اللَّهِ عَاقِبَةُ الْأُمُورِ وَلَا بُدَّ أَنْ يَكُونَ
الْكُلُّ فِيهِ قَبْلَ كَوْنِهِ وَلَا بُدَّ أَنْ يَكُونَ
فِي الْكُلِّ هُوَ إِذَا اثْبَتَ أَنَّهُ كَانَ وَلَا شَيْءَ
مَعَهُ وَهُوَ الْأَنَ كَمَا كَانَ فَلَا تُحِقُّ
سُبْحَانَهُ وَتَعَالَى بِأَعْتِبَارِ نُدْرَاجِ
الْكُلِّ فِيهَا هِيَ أُمُّ الْكِتَابِ وَعِلْمُهُ هُوَ
الْكِتَابُ الْمُبِينُ بِأَعْتِبَارِ تَفْصِيلِ
مَا نَدْرَجَ فِي الذَّاتِ الَّتِي قُلْنَا فِيهَا إِنَّهُ
أُمُّ الْكِتَابِ وَظُهُورُ مَا كَمَنْ فِيهَا
فَعِلْمُهُ بِذَاتِهِ مُسْتَلْزِمٌ لِعِلْمِهِ بِجَمِيعِ

إِلَيْهَا سَمِينَاتُهَا كَلِمَةً وَبِاعْتِبَارِ تَجَرُّدِ
كُلِّ مَوْجُودٍ عَنِ الْمُضَافَاتِ وَالْمَنْسُوبَاتِ
وَتَمْيِيزِ بَعْضِهَا عَنْ بَعْضٍ سُمِّيَتْ حُرُوفًا
مُقَطَّعَةً مُفْرَدَةً وَبِاعْتِبَارِ عَدَمِ تَجَرُّدِهَا
عَنِ الْمُضَافَاتِ وَالْمَنْسُوبَاتِ وَعَدَمِ تَمْيِيزِ
بَعْضِهَا عَنْ بَعْضٍ بَلْ تَدْخُلُ بَعْضُهَا
فِي الْبَعْضِ سُمِّيَتْ أَلْفَاظًا مُرَكَّبَةً
وَبِاعْتِبَارِ تَمْيِيزِ كَلِمَاتِ الْمُرَكَّبِ
بَعْضُهَا عَنْ بَعْضٍ وَوُقُوعِ كُلِّ مَوْجُودٍ
فِي مَرْتَبَةٍ سُمِّيَتْ سُورَةً ۖ فَإِذَا فَرُمَتْ
هَذَانِ غَايَةُ الْبَيَانِ الْحَقِّ مَبْنَى الْكَلِمِ

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بِالْكِتَابِ الْمُبِينِ
وَدَحْرُكٍ يَاعْتَبَارُ وَكَلِمَةٍ
مُنْفَرَّدٍ وَمَقْطَعٍ يَاعْتَبَارُ
رَبِّهِ يَاعْتَبَارُ وَسُورَةٍ يَاعْتَبَارُ
فَإِذَا أَنْظَرْنَا فِي ذَاتِ كُلِّ مَوْجُودٍ
مِنْ غَيْرِ أَنْ نَنْظُرَ فِي وُجُوهِهَا وَخَوَاصِّهَا
وَعَوَاصِّهَا وَلَوَازِمِهَا مَجْمُودَةٍ عَنْ الْكُلِّ
فِي عِتَابِ تَجَرُّدِهَا عَنِ الْكُلِّ سَمِينًا
حَرْفًا وَإِذَا أَنْظَرْنَا إِلَى وُجُوهِهَا وَ
خَوَاصِّهَا وَعَوَاصِّهَا وَلَوَازِمِهَا وَ
أَضْفَنَاهَا إِلَيْهَا فَيَا عِتَابَ إِضَافَةِ الْكُلِّ

وَأَيُّهُمْ وَصَلَّ اللَّهُ تَعَالَى عَلَى الْأَسْمَاءِ الْعَظِيمِ
وَالزُّدِّ الْمَعْلَمِ وَالْمِيدِ لِلْهِمَمِ بِالْقَوْلِ
الْأَقْوَمِ مُحَمَّدٍ فَتَحَرَّ بِهِ الْكِتَابُ وَخَتَمَ وَمَيَّزَ
الْبَاطِلَ مِنَ الْحَقِّ وَالنُّورَ مِنَ الظُّلُمِ وَعَلَى
آلِهِ وَأَصْحَابِهِ وَسَلَّمَ أَمَّا بَعْدُ
فَإِنِّي أَجَبْتُ سُؤَالَكَ أَيُّهَا الْوَلَدُ الصَّابِرُ
لَمَّا سَأَلْتَنِي أَنْ أَثْبِتَ وَأَرْقَمَ لَكَ
فِي هَذَا الْمُخْتَصَرِ شَيْئًا مِمَّا قَدَّرَ اللَّهُ لِي
فِي تَحْقِيقِ فَاتِحَةِ الْكِتَابِ الْبَقِيَّةِ
هِيَ أُمُّ الْكِتَابِ بِلِسَانِ أَهْلِ اللَّهِ وَ
خَاصَّتِهِ وَسَمِّيَتْهُ بِمِرَاةِ الْعَارِفِينَ

فَسُبْحَانَ مَنْ عَيْنُ الْأَعْيَانِ بِالْفَيْضِ الْأَقْدَسِ
الْأَلْفِ وَمَوْكُونَ الْأَكْوَانِ بِالْفَيْضِ الْمُقَدَّسِ
الْمُقَدَّمِ وَتَظْهَرُ الْقَدَمُ بِالْحُدُوثِ وَالْحُدُوثُ
بِالْقَدَمِ وَتَشْرَأُ الْمَشُورَ وَكُتِبَ الْكِتَابُ
الْمُسْطَوْرَ بِهَذَا الْوُجُودِ الْمُبْرَزِ مَا مَكَنَ فِي
بَاطِنِ الْمُتَكَلِّمِ مِنْ الْحُرُوفِ وَالْكَلِمَاتِ
الْقَامَاتِ وَأَتَمَّ وَأَثْبَتَ مَا فِيهِ وَرَقَمَ
وَرَتَّبَهَا وَنَظَّمَ وَكَمَّلَهَا وَتَمَّمَ وَفِي الْفَاتِحَةِ
مَا فَصَّلَ فِي الْكِتَابِ أَدْرَجَ وَأَدْغَمَ
وَمَا فِي الْفَاتِحَةِ فِي الْبِسْمَةِ وَمَا فِيهَا سَتَرَ
فِي الْبَاءِ وَمَا فِيهَا أَبْطَنَ فِي النُّقْطَةِ وَأَضْمَرَ

الْمُبِينِ مَا لَمْ يَعْلَمْ - وَقَصَّلَ وَقَدَّرَ فِي
 النَّفْسِ مَا فِي لِعَقْلِ أَجْمَلٍ وَقَضَى وَحَكَمَ
 وَأَخْرَجَ اللَّوْحَ بِيَمِينِهِ مِنْ تِسَارِهَا
 أَخْرَجَ حَوَائِظَ مِنْ جَنْبِ آدَمَ عَلَيْهِ السَّلَامُ
 كَمَا قَالَ اللَّهُ تَعَالَى وَتَقَدَّسَ اللَّهُ الَّذِي
 خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَهِيَ الْعَقْلُ
 وَجَعَلَ مِنْهَا زَوْجَمَا وَهِيَ النَّفْسُ وَبَثَّ
 مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَهِيَ الْعُقُولُ
 وَالنَّفُوسُ فَفَتَرَ بِالْهَبَاءِ الْمَوْسُومِ بِالْهَيُولَى
 وَالْعُنُقَا صُورَةَ الْعَالَمِ وَفَتَقَ السَّمَوَاتِ وَ
 الْأَرْضَ مِنَ الرَّبْقِ الْمَلَكُ بِالْعُنْصَرِ الْأَعْظَمِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَخْرَجَ مِنَ النُّورِ مَا أَدْرَجَ
 فِي الْقَلَمِ وَأَبْرَزَ إِلَى الْوُجُودِ بِالْجُودِ مَا
 أَكْتَفَى الْعَدَمَ - وَفَتَقَ مَا رَتَقَ وَأَظْهَرَ
 مَا كَتَمَ وَعَلَّمَ - بِالْقَلَمِ الْمَلْقَبِ بِأُمِّ الْكِتَابِ
 وَالنُّورِ الْمُحْفُوظِ ١ مَسْنَى بِالْكِتَابِ